

THE PROCESS OF DEITY WORSHIP

(Arcana-Paddhati)



THE BHAKTIVEDANTA BOOK TRUST

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translated by
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*To the divine lotus feet
of our
eternal spiritual master
His Divine Grace
A. C. Bhaktivedanta
Swami Prabhupāda
by whose
causeless mercy alone
the Western world
has come to know
of the process of Deity worship.*

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PREFACE

Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī to write a book about Vaiṣṇava behavior and activities. Among other things He specifically requested: “You should discuss . . . morning duties, remembrance of the Supreme Lord, cleanliness, washing the mouth and other parts of the body. In the morning one should regularly brush his teeth, take his bath, offer prayers to the Lord and obeisances to the spiritual master. One should render service to the spiritual master and paint one’s body in twelve places with *ūrdhva-puṇḍra* (*tilaka*). One should stamp the holy names of the Lord on his body, or one should stamp the symbols of the Lord, such as the disc and club. After this, you should describe how one should decorate his body with *gopī-candana*, wear neck beads, collect *tulasī* leaves from the *tulasī* tree, cleanse one’s cloth and the altar, cleanse one’s own house or apartment, and go to the temple and ring the bell to draw the attention of the Lord. Also describe Deity worship, wherein one should offer food to Kṛṣṇa at least five times daily. One should, in due course of time, place Kṛṣṇa on a bed. You should also describe the process for offering *ārati* and the worship of the Lord according to the list of five, sixteen or fifty ingredients.” *Caitanya-caritāmṛta*, *Madhya-līlā* 24.331–333.

Of course, Sanātana Gosvāmī took the instruction of the Lord seriously and he wrote the book *Hari-bhakti-vilāsa*. The present work, *The Process of Deity Worship*, is derived from the work of Sanātana Gosvāmī, being the revised edition and first English translation of the abridged work, *Arcana-paddhati*. His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja commissioned the latter work in order to regularize the worship in the temples he had established, and the book was compiled under his order. Śrīla Prabhupāda requested me in Māyāpur, during the *Gaura Pūrṇimā* celebrations of 1976, to edit a translated version of *Arcana-paddhati*, with the view of standardizing the system of worship within the ISKCON temples in a way that could be practically instituted. Although I have no qualification to attempt the work, I pray that, having been done under his order, it will prove to be a success.

The book has been arranged in three parts. Part One presents the principal elements of the daily worship in an outline form. Part

Two presents a more detailed explanation of the various procedures used in the worship. Part Three consists of useful information regarding Vaiṣṇava behavior. Part One has been arranged in such a way as to be easily followed by one who is basically familiar with the procedures detailed in Part Two. The key to properly implementing the systems is, therefore, to study and practice each element of the worship as detailed in Part Two.

It will by no means be possible to introduce the entire system of worship described herein immediately. Rather, it should be instituted very gradually so that once begun it can be maintained without interruption. Some of the processes, such as the performance of *ārati*, will be relatively easy to begin, and it will be safe to do so at once. Others, such as the *pūjā* itself, are more complex (although not so much in actual practice as it may appear upon first reading), and should be attempted with more caution. In these cases I have suggested in each section an abridged process that may be adopted in the intermediate stage.

The increased complexity of the standard of worship will require dedicated and serious *pūjārīs*. Ideally each set of Deities should have one man whose total engagement is seeing to Their service. The society's administrators, who are charged with the responsibility of seeing that the *sevā-pūjā* is being properly carried on, as well as the *pūjārīs* who are directly concerned with the worship, should always remember that they are dealing with the Supreme Personality of Godhead. Śrīla Prabhupāda wrote to me in this regard in November 1975: "So do it nicely. I have invited Kṛṣṇa, and He may not be insulted by disrespectful behavior. I have introduced this system of Deity worship amongst the non-believers, the atheists, the *mlecchas*, the *yavanas* and I pray to Kṛṣṇa that I am inviting You to come, so please, because You are seated in their hearts, please give them the intelligence to serve You so that You may not be inconvenienced." He went on to say in the same letter, "Never think of the Deity as made of stone or wood. Every worshiper must remember that Kṛṣṇa is personally present. He is simply kindly presenting Himself before us in a way so that we can handle Him. That is His mercy, otherwise He is unapproachable."

If we see the Deity as made of stone or wood, then the execution of the procedures outlined in this book will seem a great burden. However, if we understand that "here is Kṛṣṇa. On the invitation of my spiritual master, Śrīla Prabhupāda, He has come

to give me the opportunity to serve Him,” then we will take every step in the worship to be an occasion for rejoicing—that after millions of lifetimes of suffering in material bondage, now we are situated safely at the lotus feet of the Lord, through the causeless mercy of our spiritual master.

—Jayatīrtha dāsa Adhikārī

INTRODUCTION

The Deity and Deity Worship

The Supreme merciful Lord, the Personality of Godhead, Śrī Kṛṣṇa, showing causeless mercy to the conditioned living entities, is eternally manifest in two forms in the material world—His Deity form and His holy name. The Deity form of the Supreme Lord is non-different from His eternal form in Goloka Vṛndāvana. Therefore it is said in the *Caitanya-caritāmṛta* (*Madhya-līlā* 5.96) in the matter of the activities of Sākṣi-Gopāla:

pratimā naha tumi, —sākṣāt vrajendra-nandana

“My dear Lord, You are not a statue. You are directly the son of Mahārāja Nanda.” Therefore, the Deity form of Śrī Kṛṣṇa is directly Śrī Kṛṣṇa, the son of the King of Vṛndāvana, Nanda Mahārāja. It is stated in the *Padma Purāṇa*:

*arcyē viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe
'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣahe śabda-sāmānya-buddhir
viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ*

“That person who considers the Deity of the Supreme Lord to be dead matter made out of wood, stone or metal, or the spiritual master, who is an eternal associate of the Supreme Lord, to be an ordinary man who is prone to die, or the Vaiṣṇava to be coming from some caste, or the water which washes the feet of the pure devotee or the Supreme Personality of Godhead to be ordinary water, although such water has the potency to destroy all the evils of the age of Kali, or considers the holy name of the Supreme Lord or *mantras* dedicated to Him, which are able to destroy all sin, to be ordinary sounds, or thinks the Supreme Lord of all, Lord Viṣṇu, to be on the same level as demigods, is considered to possess a hellish mentality. A person who thinks in this way is certainly a resident of hell.”

The spotless *Purāṇa*, *Śrīmad-Bhāgavatam* (11.27.12), describes the eight types of Deity forms:

The Process of Deity Worship

*śailī dārumayī lauhī
lepyā lekhyā ca saikatī
manomayī maṇimayī
pratimāṣṭa-vidhā smṛtā*

“The eight types of Deity forms are declared to be: a form carved from a block of stone, a form carved from wood, a form made of metal, clay, paint, sand, made of jewels or conceived within the mind.”

The living entity is the eternal servant of the Supreme Lord, but due to being inimical towards Him, he has, from time immemorial, been wandering through higher and lower species of life, identifying with each body thus obtained, and so being burned by the three-fold miseries. As long as this envious attitude towards the Supreme Lord remains he will not be able to obtain His shelter, and for that long he will have to remain bound in the prisonhouse of the material world.

If a conditioned soul, due to the influence of some great good fortune, develops an inclination towards the service of the Lord, and again becomes favorable towards Him, then he is able to regain the eternal association of Lord Kṛṣṇa. Therefore, *bhagavad-bhakti*, or devotional service to the Supreme Lord, is the only means to obtain Him. This is the final conclusion of all the scriptures, including the *Upaniṣads*, the *Purāṇas*, and the *Pañcarātras*.

In the *Śrīmad-Bhāgavatam* (7.5.23–24) nine varieties of devotional service are described.

*śrī-prahrāda uvāca
śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanam vandanam dāsyam
sakhyam ātma-nivedanam
iti pumsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam*

“Prahāda Mahārāja said: ‘Hearing about the transcendental holy names, forms, qualities, and pastimes of Lord Viṣṇu, chanting about them, remembering them, serving the lotus feet of the

Lord, worshiping Him, offering prayers to Him, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with body, mind and words), these nine activities are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most perfect person, because he has acquired complete knowledge."

Among them, the process of *arcana*, or Deity worship, is listed. In the *Bhakti-rasāmṛta-sindhu* (*Pūrva-vibhāga* 1.2.90-92), the process of Deity worship is described as being essential to the practice of *bhakti-yoga*.

*ūrjādarō viśeṣeṇa
yātrā janma-dinādiṣu
śraddhā viśeṣataḥ prītiḥ
śrī-mūrter aṅghri-sevane

śrīmad-bhāgavatārthānām
āsvādo rasikaiḥ saha
sajātiyāśāye snigdhe
sādhau saṅgaḥ svato vare

nāma-saṅkīrtanaṁ śrī-
mathurā-maṇḍale sthitiḥ*

"One should observe special vows of the month and festivals such as Janmāṣṭamī. One should have full faith and love in worshiping the lotus feet of the Deity. One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. One should congregationally chant the holy name of the Lord and reside in Vṛndāvana."

It is further stated in *Caitanya-caritāmṛta* (*Madhya-līlā* 22.128) by Śrī Caitanya Mahāprabhu Himself:

*sādhū-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana*

"One should associate with the devotees, chant the holy names of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā and worship the Deity with faith and veneration."

Śrī Caitanya Mahāprabhu goes on to state:

sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāñcera alpa saṅga
 (Madhya-līlā 22.129)

“These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.”

It should be carefully noted that the congregational chanting of the holy name of the Supreme Lord is the recommended religious practice for this age, and that by this congregational chanting of the holy name, or by worship of the holy name, all perfections come up to the development of pure *kṛṣṇa-prema*, or love for the Supreme Personality of Godhead, Kṛṣṇa. It is also a fact that in the *hari-nāma-saṅkīrtana*, there is actually no necessity for initiation into the *mantras*. Nevertheless, Śrīla Nārada Muni and other *mahājanas*, in order to constrict the conduct of ordinary mankind, which is endowed with scattered minds and abominable natures, due to being trapped within the repeated cycle of birth and death in various gross and subtle bodies, have in some places established the rules and particular guidelines of initiation and Deity worship according to the *Pāñcarātra*. Not only that, but they have also shown different qualifications in cases of devotees overstepping the rules of Deity worship and initiation. Therefore in all Vaiṣṇava *sampradāyas*, or disciplic successions, there is provision for Deity worship after initiation into the Vaiṣṇava *mantra* and the holy name, in order to calm the disturbed minds and transform the abominable characters of the candidates, or those desiring to advance in spiritual realization.

In Deity worship, the holy name of the Lord is predominant. The chanting of the holy name of the Lord is the life of Deity worship, and without the congregational chanting of the holy name, Deity worship can offer no fruits. Factually, what to speak of Deity worship, the performance of any type of devotional service without the help of chanting the holy name is not prescribed in this age of Kali. Therefore, from the awakening of the Lord to the offering of flowers when He is lying down; in other words, in the beginning, in the middle, and in the end of Deity worship, the chanting of the holy names is an unavoidable necessity. Anyone who is properly initiated by a bona fide spiritual master according to the formula of the *Pāñcarātriya-vidhi*, whether he be a *brāhmaṇa*, a *kṣatriya*, a *vaiśya*, a *śūdra*, or lower, without consideration of sex, is considered qualified, according to all the *śāstras* and all the saintly persons, to worship the Deity of the Supreme Lord, includ-

ing the *śālagrāma-śilā*. When one is initiated by a bona fide spiritual master according to the *Pāñcarātrika* formula, he becomes transcendental, situated even above the position of a *brāhmaṇa*. This is the conclusion of all the scriptures. Such an initiated person has real claim to the worship of Lord Viṣṇu, and at least for initiated householders the worship of the Deity with faith is required, otherwise, due to crookedness in one's profession, or in earning one's living, there is a possibility of falling down.

Deity worship is divided into two types. One is called *japāṅga-arcana*, and the other is called *bhaktyaṅga-arcana*. Deity worship which aims at the attainment of some end by means of regular recital of *mantras* or prescribed prayers is called *japāṅga-arcana*. *Japāṅga-arcana* is not strictly a branch of pure devotional service. It falls within the realm of fruitive activities, being typified by such activities as the worship of the materialistic *smārta-brāhmaṇas*. But worship performed purely for the purpose of pleasing the Lord is considered pure devotional service. The worship of the pure devotees, following the footsteps of Śrīla Rūpa Gosvāmī, is in this category. The use of *mudrās*, or the performance of *nyāsa*, *prāṇāyāma* (breathing exercises), or the methods of calling of the Lord which are part of the *japāṅga-arcana*, are not required in the worship of the Supreme Lord.

Bhaktyaṅga-arcana, or worship of the Supreme Lord in the realm of devotional service, is of two varieties. The worship of *śālagrāma-śilā*, *Govardhana-śilā* or other forms of the Lord which is performed by householders within their homes is one variety, and that found in the temples of formally installed Deities of the Lord is the second. The first kind is performed with ingredients according to the means of the householder, and is therefore reduced or shortened service. The second type is the worship of the Supreme Lord as a king, in awe and reverence. In such kingly service, regular worship is a necessity; if it is otherwise, sinful reaction is incurred. Everything must be sacrificed for the satisfaction of the Lord. The strictness of the rules and regulations involved in such service, must, in all respects, be protected. The rules and regulations established according to place, time and circumstances must be strictly kept without deviation, with firm faith. Householders, and those who have given up their homes but are carrying on simple Deity worship, are able to offer foodstuffs to the Lord more or less according to the needs of their own families, of associate Vaiṣṇavas, or of guests who come to them. But in kingly service of the Deity everything must be

regulated. On days when there is fasting, such as Ekādaśī, food grains must be offered to the Lord. On those days, the offered food grains should not be taken as *mahā-prasāda*, but saved for the next day or given to others. One should be sure to offer the Lord fruits and vegetables when they come into season, and to offer the service which may be relevant to that season (eg. in the month of Dāmodara, etc.).

Beginning with the awakening of the Lord in the *brāhma-muhūrta* until the offering of flowers when He takes rest, there are different types of services to be performed, and these are generally grouped in five divisions as follows:

1. *Abhigamana*. This means cleansing the temple and taking away the items of *prasāda*, such as garlands.
2. *Upādāna*. This is the collecting of flowers and Tulasī-devī and gathering together different scents and other ingredients for Deity worship.
3. *Yoga*. This is contemplation of oneself in one's pure spiritual form, above the dead body and mind, as the eternal servant of the Supreme Lord in Vṛndāvana or Vaikuṇṭha.
4. *Svādhyāya*. This means the chanting of the holy name and one's *guru*-given *mantra* (after considering its meaning), loud chanting of the holy name, reciting prayers, congregational chanting, and studying of the scriptures which establish pure devotional service and follow the conclusions of Śrī Caitanya Mahāprabhu, such as *Śrīmad-Bhāgavatam* and the *Caitanya-caritāmṛta*.
5. *Ijyā*. This is the service of one's own worshipful Deity in the varieties relevant to that Deity.

This *Pañcāṅga*, or five-branched Deity worship, is not of the nature of noneternal, fruitive activity, but is eternal and pure, and is a branch of pure devotional service which helps one attain the direct association of the Supreme Lord. Therefore, for those devotees who accept the principles of *Śrīmad-Bhāgavatam*, this shortened *Arcana-paddhati*, which is in complete accordance with the followers of Śrīla Rūpa Gosvāmī, has been compiled from the *Harī-bhakti-vilāsa*, written by Śrīla Sanātana Gosvāmī and from the books, instructions and treatises of the other *mahājānas*.

—Bhakti Prajñāna Keśava Gosvāmī Mahārāja
(Śrīla Prabhupāda's *sannyāsa-guru*)

PART I

1 / Mūla Mantras

For each Deity there is a *mūla-mantra*, or a root *mantra*. This *mūla-mantra* will be used often throughout the day in the performance of various services to the Lord. The *mūla-mantras* are as follows:

The *mūla-mantra* for Kṛṣṇa is *klīm kṛṣṇāya namaḥ*,
for Rādhā is *śrīm rām rādhikāyai namaḥ*,
for Rādhā and Kṛṣṇa together is *śrīm klīm rādhā-kṛṣṇābhyām namaḥ*,
for Baladeva is *om namo bhagavate vāsudevāya*,
for Lord Caitanya is *klīm gaurāya namaḥ*,
for Lord Nityānanda is *klīm deva-jāhnavī-vallabhāya namaḥ*,
for Advaitācārya is *klīm advaitāya namaḥ*,
for Gadadhara is *śrīm gadādhārāya namaḥ*,
for Śrīvāsa Ṭhākura is *śrīm śrīvāsāya namaḥ*,
for the *guru* is *aiṁ gurave namaḥ*,
for the *parama-guru* is *om parama-gurave namaḥ*,
for Subhadrā is *om hrīm bhuvaneśvāyāi namaḥ*,
for Jagannātha is *om gopījana-vallabhāya namaḥ*,
for *sālagrāma-śilā* is *om namo bhagavate vāsudevāya*.

2 / Duties During the Brāhma-muhūrta

Every twenty-four minutes is equal to one *daṇḍa*. Two *daṇḍas*, or forty-eight minutes, is equal to one *muhūrta*. In the day and the night together, there are a total of thirty *muhūrtas*. In the last portion of the night, the time beginning two *muhūrtas* before the rise of the sun up to the rise of the sun, or one hour and thirty-six minutes before the rise of the sun, is called *aruṇodaya*. Of these two *muhūrtas*, the first *muhūrta* is called the *brāhma-muhūrta*. This *brāhma-muhūrta* is the most auspicious time for devotees seeking after success in spiritual realization.

Procedure

1. Awaken.
2. Chant the names of the Deities you are serving (eg. Jaya Śrī Śrī Guru-Gaurāṅga, Rādhā-Gokulānanda, Jagannātha, Baladeva, Subhadrā kī jaya).
3. Chant the Pañca-tattva *mantra* and the Hare Kṛṣṇa *mantra* while rising from bed.
4. Rinse eyes.
5. Cleanse teeth (see II-1).
6. Pass stool and urine (see II-2).
7. Take bath (see II-3).
8. Tie *śikhā* (see II-4).
9. Put on cloth (see II-5).
10. Put on *tilaka* (see II-6).
11. Meditating on the lotus feet of Śrīla Prabhupāda, chant Śrī Guruvāṣṭaka and Hare Kṛṣṇa.
12. Chant the morning prayers (see II-7).
13. Perform *ācamana* (see II-8).
14. Perform morning *sandhyā* (see II-9).

3 / Waking the Lord

Procedure

1. Stand outside the Deities' door. Ring a bell and recite the prayers to awaken the Lord (see II-10-a,b,c).
2. Clap hands three times.
3. Enter the inner chamber of the Deity room carrying a tray with the following articles:
 - a). *Ācamanīya* water in *pātra* with *kuśī* (see II-12).
 - b). Twigs for cleansing the teeth of the Lord and metal plates to offer them on.
 - c). Clean cloths for wiping the hands, mouth and feet of the Lord.
4. Turn on lights and light ghee lamps or candles.
5. Sit down on an *āsana* and perform *ācamana* (see II-8).
6. Ringing the bell, go to the bed of the spiritual master, and, touching his feet, say the *mantra* for waking him (see II-10-d).
7. Move his shoes from the bed to the *śimhāṣana*.

8. Repeat steps 6 and 7 for Lord Caitanya and Lord Nityānanda, substituting Their *mantras* for awakening (see II-10-e,f).

9. If the Gaura-Nitāi Deities have been placed in bed, they should be replaced on the *siṃhāsana*.

10. Repeat steps 6, 7 and 9 for Śrī Śrī Rādhā-Kṛṣṇa, substituting Their *mantras* for awakening (see II-10-g).

11. Repeat steps 6, 7, and 9 for the Jagannāthas, substituting Their *mantras* for awakening (see II-10-h).

12. Repeat steps 6, 7, and 9 for Śrī Śrī Kṛṣṇa-Balarāma (if applicable), substituting Their *mantras* for awakening. (see II-10-i).

13. Offer *ācamana* to Śrīla Prabhupāda (see II-12).

14. Offer *danta-kāṣṭha* (toothbrush) to Śrīla Prabhupāda, placing a twig on a small tray in front of him while chanting: *eṣa danta-kāṣṭhaḥ aiṁ gurave namaḥ*.

15. Repeat steps 13 and 14 for Gaura-Nitāi, substituting *mūla-mantras*.

16. Repeat steps 13 and 14 for Rādhā-Kṛṣṇa, substituting *mūla-mantras*.

17. Repeat steps 13 and 14 for Lord Jagannātha, Balarāma and Subhadrā, substituting *mūla-mantras*.

18. Wipe hands, mouth and feet of the Deities with clean cloths.

19. Take away all old flowers and garlands from the altar area while chanting Hare Kṛṣṇa or other nice prayers.

20. Wash hands.

21. Offer one *tulasī* leaf at the feet of each *viṣṇu-tattva* Deity with the *mantra*:

etat tulasī-pātram (& the *mūla-mantra* for each respective Deity).

4 / Offering of Bhoga

Before each *āratī* there is an offering of *bhoga* foodstuffs. The offering of foodstuffs before the *maṅgala-āratī* is the *bālya-bhoga* and consists entirely of sweets. There is an offering before *śṛṅgāra-āratī*, an offering before morning *dhūpa-āratī*, at midday there is the *rāja-bhoga* offering, in the late afternoon the *vaikālika-bhoga* offering, before the *sandhyā-āratī* there is the *śītala-bhoga* offering and before *śayana-āratī* in the evening the *rātri-kālīna-bhoga* offering. It is preferable that each Deity, including the spiritual master, should have Their own plates and Their own *āsanas* to sit on while They take Their meal. The plates should be

placed on a small individual low table placed on the floor before each Deity. If it is not possible to offer a plate and an *āsana* for each Deity, then one plate and *āsana* may be provided for each altar, except that separate places should be offered to the spiritual master and Lord Caitanya.

Procedure

- A. *Bālya-bhoga* offering (the offering before *maṅgala-ārati*).
 1. The *pūjārī* should bring in the following items on a tray:
 - a). *Pādyā* water in *pātra* with *kuśī* (see II-11).
 - b). *Ācamana* water in *pātra* with *kuśī* (see II-12).
 - c). *Tulasī* leaves in a bowl (as many as there are preparations to be offered).
 - d). A conchshell filled with water.
 - e). A quantity of flower petals.
 2. Bring in the tables, *āsanās* and the foodstuffs to be offered, setting them up in front of the altar.
 3. Offer a few flower petals at the lotus feet of each Deity while chanting:

eṣaḥ puṣpāñjaliḥ (& *mūla-mantra* for each respective Deity)
 4. Offer the *āsanās* by putting a few flower petals on each one while chanting:

idam āsanam (& *mūla-mantra* for each Deity).
 5. Offer *pādyā* (see II-11).
 6. Offer *ācamana* (see II-12).
 7. Place a *tulasī* leaf on each preparation.
 8. Sprinkle a few drops of water from the conchshell onto each preparation, (this purifies the foodstuffs from any contamination that may have entered during or before preparation), while chanting:

idam miṣṭānna-pāṇiyādikaṁ (& *mūla-mantra* for each Deity).
 9. Place sacred thread around one's thumb, put right hand over plate, cover right hand with left hand and, counting on the fingers, chant the *mūla-mantra* for each Deity eight times.
 10. Chant the *gaura-gāyatrī* (*klīm caitanyāya vidmahe* etc.) and the *kāma-gāyatrī* (*klīm kāmādevāya vidmahe* etc.) ten times each.
 11. Leave the Deity room closing the door.
 12. Allow 10-15 minutes for the Lord to eat.
 13. Return to the Deity room.
 14. Offer *ācamana* (see II-12).
 15. Offer *tāmbūla* (see II-13).

16. Replace the small Deity's crown and flute.

17. Perform *āratī*.

B. Offering before *śṛṅgāra-āratī*.

1. After the morning *pūjā* has reached the appropriate stage (see I-6A-35, etc.), repeat steps 1, 2, 4, 5, 6 and 7 from section on *bālya-bhoga* offering.

2. Repeat step 8 but substitute the *mantra*:

idaṁ naivedyaṁ (& *mūla-mantra* for each Deity)

3. Offer water by pouring water from waterpot into a conch-shell and then into the Lord's drinking cup after saying the *mantra*:

idaṁ pānīyaṁ (& *mūla-mantra* for each Deity)

4. Repeat steps 9 and 10 above.

5. Repeat steps 14, 15 and 16 above.

C. Offering before morning *dhūpa-āratī*.

1. Remove small Lord Kṛṣṇa's flute and crown.

2. Repeat steps 1-7 from *bālya-bhoga* procedure.

3. Repeat step 8, substituting the *mantra*:

idaṁ anna-vyañjana-pānīyādikaṁ sarvaṁ (& *mūla-mantras*)

4. Repeat steps 9-17 from *bālya-bhoga* procedure.

D. The *rāja-bhoga* offering.

1. Remove small Lord Kṛṣṇa's flute and crown.

2. Repeat steps 1-7 from *bālya-bhoga* procedure.

3. Repeat step 8, substituting the *mantra*:

idaṁ anna-vyañjana-pānīyādikaṁ sarvaṁ (& *mūla-mantras*)

4. Repeat steps 9, 10 and 11 from *bālya-bhoga* procedure.

5. After leaving the Deity room, perform noon *sandhyā* (see II-9).

6. Chant Bhaktivinoda Ṭhākura's *Bhoga-āratī kīrtana* (see III-1).

7. Repeat steps 13-17 from *bālya-bhoga* procedure.

E. The *vaikālīka-bhoga* offering (late afternoon offering).

1. To be performed exactly like the *bālya-bhoga* offering.

F. The *śītala-bhoga* offering (before *sandhyā-āratī*).

1. To be performed like the offering before the morning *dhūpa-āratī*.

G. The *rātri-kālīna-bhoga* offering (before *śayana-āratī*).

1. To be performed exactly like the offering before the morning *dhūpa-ārati*.

5 / Offering Āratī

1. The *pūjārī* should bring with him into the Deity room the following articles, which should be set up on the floor on the left side of the altar (or on the altar):

- a). Three sticks of incense in an incense holder.
- b). Camphor in a camphor lamp (only for *bhoga-ārati*).
- c). A five-wicked ghee lamp.
- d). A conchshell on a three-legged stand.
- e). A fine cloth.
- f). Fragrant flowers on a small plate.
- g). It is understood that the other necessary articles—a bell on a plate, a peacock feather fan, a *cāmara*, a *pañcapātra* and a blowing conchshell—should already be in the Deity room.

2. The *pūjārī* should sit down on the *āsana* and perform *ācamana* (see II-8).

3. Ringing the bell, he should place flowers at the feet of each Deity while chanting the *mūla-mantra* for each particular personality.

4. Still ringing the bell, the *pūjārī* should open the doors of the Deity room.

5. Taking the blowing conchshell and the *pañcapātra* just outside the Deity room, he should blow the conchshell three times, rinse it off over a receptacle placed outside for that purpose, and then bring it back inside.

6. Before each article is offered the right hand should be purified with three drops of water from the *pañcapātra*. Each article is then purified in the same way.

7. During *ārati* the *mūla-mantra* for each Deity should be chanted before offering each article to that particular Deity.

8. The incense should be offered (in an incense holder) four times to the lotus feet, twice to the navel and seven times to all the limbs of the body (a circle being made around the body of the Deity).

9. The camphor is offered only at *bhoga-ārati*. It is offered four times to the lotus feet, twice to the navel region, three times to the lotus face, and seven times to all the limbs.

10. The ghee lamp is offered in the same way as the camphor lamp, but at every full *āratī*.
11. The water in the conchshell is offered seven times above the Deity's head.
12. The cloth is offered in the same way as the camphor lamp, but at every full *āratī*.
13. The flowers are offered four times to the lotus feet.
14. The *cāmara* is then offered.
15. The peacock fan is then offered, moving it briskly to dispel the heat. It should not be offered in the winter, between the month of Kārtika and Śiva-rātri.
16. After each item is offered to the Lord it should be offered to Tulasī, the *garuḍa-stambha* (when present), and the viewers of the *āratī*.
17. The conchshell should then be blown as in step 5 above.
18. After each *āratī* the *prema-dhvani* prayers should be said (see III-2).
19. After *āratī* the Deity room should be cleansed with water and cow dung.
20. After *maṅgala-āratī*, flowers and *tulasī* should be picked for offering during the day's program of worship (see II-14).
21. At the *ṣṛṅgāra-āratī*, the morning *dhūpa-āratī* and the late afternoon *āratī*, only the incense, the flower and the *cāmara* are offered.

6 / The Pūjā

When both large and small *mūrtis* of the same Deity are being worshiped together in the same temple, the *pūjā* need only be carried out with the small Deities.

Procedure

A. *Pūjā* for the spiritual master.

1. Outside the Deity room bow down to the spiritual master and pray for his permission to worship the Lord.

2. Say: Jaya Śrī Śrī Guru-Gaurāṅga, Rādhā-Gokulānanda, Jagannātha, Baladeva, Subhadra ki jaya (or whatever the names of the Deities one is worshiping are).

3. Offer full *daṇḍavats*.

4. Enter the Deity room.
5. Perform *āsana-śuddhi* (see II-15).
6. Establish the *pātras* and articles of worship (see II-16).
7. Perform *viṣṇu-smaraṇa* (see II-17).
8. Perform *maṅgala-śānti* (see II-18).
9. Perform *bhūta-śuddhi* (see II-19).
10. Offer prayers listed in II-20-a.
11. Offer the spiritual master an *āsana* by putting a flower dipped in *candana* in the bathing receptacle while chanting:
idaṁ āsanam (& mūla-mantra)
12. Call the spiritual master to sit on the flower petal seat by folding hands and chanting:
prabho kṛpayā svāgataṁ kuru (& mūla-mantra).
13. Offer *pādya* (see II-11).
14. Offer *arghya* (see II-21).
15. Offer *ācamana* (see II-12).
16. Offer *madhuparka* (see II-22) and again *ācamana*.
17. Meditate on massaging Him with fragrant oil and chant:
idaṁ tailaṁ (& mūla-mantra).
18. With the fragrant water that was placed in the conchshell during the installation of the *pātras* and articles of worship (see step 6), and while ringing a bell and reciting prayers to him one should bathe Him in the bathing receptacle. One should refill the conchshell twice with water from the waterpot and use this water for bathing.*
19. One should dry the *mūrti* or picture with a soft cloth.
20. One should chant the *mantra*:
idaṁ sōtariya-vastraṁ (& mūla-mantra)
and offer two flowers in *ārati* fashion, thinking of them as garments, and then discard them into the throw-out pot.
21. Offer *ācamana*.
22. Meditate that he has taken his seat on the altar.
23. Touch his lotus feet and chant the *guru-mūla-mantra* eight times.
24. Chant the *mantra*:
idaṁ upavītaṁ (& mūla-mantra)

*On special festival days and the appearance and disappearance days of the great *ācāryas*, one may bathe the Deity with *pañcāmṛta*. On such days this should be done at this stage in the worship. For the procedure see section II-27.

and put the sacred thread on the Deity. If one is worshiping a picture, then the thread is put on mentally by drawing it on with a flower, which should then be put in the throw-out pot.

25. Chant the *mantra*:

idaṁ tilakaṁ (& mūla-mantra)

and mark the *mūrti* with *tilaka* (or by meditation when applicable).

26. In temples where there is a *mūrti* of Śrīla Prabhupāda, he should be dressed at this point.

27. Chant the *mantra*:

idaṁ ābharaṇaṁ (& mūla-mantra)

and offer flowers in *ārati* fashion, thinking of them as ornaments, then discard them in the *arcana-pātra*.

28. Chant the *mantra*:

idaṁ mālāyaṁ (& mūla-mantra)

and put a garland on the *mūrti* or picture.

29. Chant the *mantra*:

eṣa gandhaḥ (& mūla-mantra)

and put *gandha* (sandalwood paste, camphor and *aguru*) on his lotus feet.

30. Chant the *mantra*:

idaṁ sugandhaṁ puṣpaṁ (& mūla-mantra)

and offer flowers dipped in sandalwood paste at his lotus feet.

31. Chant the *mantra*:

etaṁ tulasī-pātraṁ (& mūla-mantra)

and put *tulasī* leaves in the right hand of the spiritual master (or offer by meditation where applicable).

32. In temples where there are *mūrtis* of both Śrīla Prabhupāda and Śrīla Bhaktisiddhānta Sarasvatī Goswāmī Mahārāja, steps 11–31 should be repeated substituting the *parama-guru-mūla-mantra* for the *guru-mūla-mantra*.*

33. Chant the *mantra*:

eṣa dhūpaḥ (& mūla-mantras)

and offer incense to Śrīla Prabhupāda and Śrīla Bhaktisiddhānta Sarasvatī, while chanting the *mantra* for offering incense (see II–30).

34. Chant the *mantra*:

*Alternatively Śrīla Prabhupāda and Śrīla Bhaktisiddhānta may be worshiped together. In such case each procedure in the sequence should be performed twice first with the *guru-mūla-mantra* and then with the *parama-guru-mūla-mantra*.

eṣa dīpaḥ (& mūla-mantras)

and offer a ghee lamp while chanting the *mantra* for offering ghee lamps (see II-31).

35. Offer *bhoga* as per I-4-B.

36. Chant the *mantra*:

idaṁ sarvaṁ (& mūla-mantras)

and offer flowers to his lotus feet while ringing the bell.

37. Chant the *guru-mūla-mantra* ten times.

38. Recite the prayers given in II-20-b.

B. Pūjā for Lord Caitanya Mahāprabhu and Śrī Nityānanda.

1. Repeat steps 1-9 from Section A except in cases where the same *pūjārī* is worshiping Śrīla Prabhupāda and Gaura-Nitāi and using the same paraphernalia for both. In such case these procedures need not be repeated.

2. Offer prayers listed in II-23-a.

3. Repeat steps 11-31 from Section A, substituting the *mūla-mantra* for Lord Caitanya for the *guru-mūla-mantra*. After step 17, however, if one is worshiping Deities formed of brass, the Deities should be washed in lemon juice at this point, after which the excess *gopī-candana* should be removed with a wet towel. In step 31, the *tulasī* leaves should be placed at the Lord's lotus feet.

4. Repeat steps 11-31 from Section A, substituting the *mūla-mantra* for Lord Nityānanda in place of the *guru-mūla-mantra*, and taking note of the points made in step 3 above.

5. Repeat steps 33-36 from Section A substituting the *mūla-mantras* for Lord Caitanya and Lord Nityānanda for the *guru-mūla-mantra*.

6. Chant the *gaura-gāyatrī-mantra* (*klīm caitanyāya*, etc.), and the *nityānanda-gāyatrī-mantra* (*klīm nityānandāya vidmahe saṅkar-ṣaṅāya dhīmahi tan no balaḥ pracodayāt*) ten times each.

7. Recite the prayers listed in II-23-b.

NOTE: The *pūjā* for Śrī Śrī Kṛṣṇa-Balarāma should be done in the same way, substituting Their *mūla-mantras*.

Alternatively Lord Caitanya and Lord Nityānanda may be worshiped together. In such case each procedure in the sequence should be performed twice, first with the *mūla-mantra* for Lord Caitanya and then with the *mūla-mantra* for Lord Nityānanda.

C. Pūjā for Śrī Śrī Rādhā-Kṛṣṇa.

1. Repeat steps 1-9 from Section A.

2. Offer the prayers listed in II-24-a.

3. Repeat steps 11–31 from Section A, substituting the *rādhā-kṛṣṇa-mūla-mantra* in place of the *guru-mūla-mantra*. It should be noted that Rādhā-Kṛṣṇa are worshiped together by this *mantra*. After step 17, if one is worshiping Deities formed of brass, the Deity should be cleansed with *gopī-candana* and lemon juice, after which the excess *gopī-candana* should be removed with a wet towel. In step 31, the *tulasī* leaves should be placed at the lotus feet of Lord Kṛṣṇa and in the hand of Śrīmatī Rādhārāṇī.

4. Repeat steps 33–36 from Section A, substituting the *rādhā-kṛṣṇa-mūla-mantra* for the *guru mūla-mantra*.

5. Chant the *rādhā-kṛṣṇa-mūla-mantra*, the *kāma-gāyatrī* (*kṛīm kāmādevāya vidmahe* etc.), the *gopāla-mantra* (*kṛīm kṛṣṇāya govindāya* etc.), and the *rādhā-gāyatrī* (*śrīm rādhikāyai vidmahe premārūpāyai dhīmahi tan no rādhā pracodayāt*) ten times each.

6. Recite the prayers listed in II–24–b.

7. Perform the *Upāṅga-pūjā* (see II–25).

D. *Pūjā* for Lord Jagannātha, Baladeva and Subhadrā.

1. Repeat steps 1–9 from Section A.

2. Recite prayers from II–26–a.

3. Repeat steps 11–31 from section A, substituting the *kṛṣṇa-mūla-mantra* for the *guru-mūla-mantra* for the worship of Lord Jagannātha. During the worship, however, a mirror made of burnished metal in which the reflection of the Lord can be seen should be placed in the bathing receptacle in the place of the *mūrti* Himself. In step 31 a *tulasī* leaf should be placed at the lotus feet of the Lord.

4. Repeat steps 11–31, substituting the Baladeva *mūla-mantra* for the *guru-mūla-mantra* when worshiping Lord Balarāma. Take note of the points made in step 3 above.

5. Repeat steps 11–31 from Section A, substituting the Subhadrā-devī-*mūla-mantra* for the *guru-mūla-mantra*, when worshiping Śrīmatī Subhadrā-devī. One should note the points made in step 3 above, but the *tulasī* leaves offered in step 31 should be placed in her hand by meditation.

6. Perform steps 33–36 for all Deities together using Their respective *mūla-mantras*.

7. Chant the *gopāla-mantra* (*kṛīm kṛṣṇāya govindāya* etc.) ten times.

8. Recite the prayers listed in II–26–b.

E. *Pūjā* for *śālagrāma-śilā-mūrti* or other *śilā-mūrtis*

In the *pūjā* for *śālagrāma-śilā* and other *śilā-mūrtis*, first one repeats steps 1–9 from Section A, then the following prayer is recited (for *śālagrāma-śilā* only):

(om) *dhyeyaḥ sadā savitr-maṇḍala-madhya-vartī*
nārāyaṇaḥ sarasijāsana-sanniviṣṭaḥ
keyūravān kanaka-kunḍalavān kirīṭī
hārī hiraṇmaya-vapur dhṛta-śaṅkha-cakraḥ

“Lord Nārāyaṇa is seated on a lotus flower *āsana* within the sun globe. He wears a crown, golden earrings and arm bands of silver on His golden body, and in His hands He holds a white conchshell and a Sudarśana disc weapon. Because of all of this He is ever enchanting and captivating to the mind. One should always meditate upon the Lord in this way.” (*Rg Veda Saṁhitā*)

After this the worship proceeds with the *Puruṣa-sūkta* as follows:

Procedure* *purusaḥ sūkta*

1. With this *mantra* one should offer a seat to the Lord:

sahasra-śīrṣā puruṣaḥ
sahasrākṣaḥ sahasra-pāt
sa bhūmim viśvato vṛtvāty-
atiṣṭhad daśāṅgulam

“The Universal Lord, who is endowed with unlimited heads, eyes and feet, after having entirely encompassed the universe, surpassed the cosmic creation to a distance of ten *aṅgulas*. In other words He is existing everywhere both within the universe and outside the universe.”

2. With this *mantra* one should call the Deity to the bathing receptacle:

puruṣa evedaṁ sarvaṁ
yad bhūtaṁ yac ca bhavyam
utāmṛtatvasyeśāno
yad annenātirohati

*It should be noted that after chanting the *Puruṣa-sūkta* verse one should chant the *mantra* which accompanies the particular action one is performing and then perform that action. eg. *idam āsanaṁ (mūla-mantra)* for offering a seat to the Lord, etc.

“This visible universe is the form of the *virāt-puruṣa*. The universe of the past and future is also the form of the universal Lord. He is the Lord of immortality. Because He has surpassed His position as the supreme cause by accepting this form of the universe so the living entities can enjoy the results of their work, this manifest condition as the universe is not His spiritual form.”

3. With this *mantra* one should offer *pādyā*:

*etāvān asya mahimāto
jyāyāṁś ca puruṣaḥ
pādo 'sya viśvā bhūtāni
tripād asyāmṛtaṁ divi*

“The aggregate total of all the universes, which exist in three time dimensions, is the glory, or opulence, of the universal Lord. Greater than this is the Lord Himself. All the marginal living entities are one quarter of the Supreme *puruṣa*, and the remaining eternal three quarters of the *puruṣa* exist in His effulgent, self-manifested form.”

4. With this *mantra* one should offer *arghya*:

*tripād ūrdhvā udait puruṣaḥ
pādo 'syehābhavat punaḥ
tato viśvaṁ vyakrāmat
sāśanānaśane abhi*

“The three-quarter *puruṣa* rose beyond the material worlds, but for the purpose of creation and annihilation of the mundane worlds He again came into His one-quarter material energy and, dividing Himself into the various forms of men, gods, and animals etc., He pervaded into all things, both the conscious and unconscious.”

5. With this *mantra* one should offer *ācamanīya*:

*tasmād virād ajāyata
virājo adhi puruṣaḥ
sa jāto atyaricyata
paścād bhūmim atho puraḥ*

“From the original Supreme Personality of Godhead the body of the universe came into existence. Accepting that universal body, the *puruṣa* appeared. Having come into being, that universal Lord expanded Himself (having accepted the forms of various gods,

animals and men). After this He created the earth, and then the bodies of the living beings.”

6. With this *mantra* one should offer *madhuparka*:

*yat puruṣeṇa haviṣā
devā yajñam atanvata
vasanto asyāsīd ājyam
grīṣma idhmaḥ śarad dhaviḥ*

“When the demigods performed a sacrifice within their minds, imagining the *puruṣa* to be the various oblations, at that time the spring became the ghee of the sacrifice, the summer became the sacrificial firewood, and the autumn became the oblation in the form of ground rice rounded into a sacrificial cake.”

7. One should again offer *ācamanīya* with the fifth *mantra* of *Puruṣa-sūkta*, then one should offer a scented oil massage after which one should bathe the Deity while chanting the following *mantra*:

*taṁ yajñam barhiṣi praukṣan
puruṣam jātam agrataḥ
tena devā ayajanta
sādhyā ṛṣayaś ca ye*

“The *Puruṣa* appeared in the beginning of creation and became the means of accomplishing the first sacrifice. As a sacrificial animal is consecrated with water, so all the great sages and demigods who were able to assist the Lord in material creation sprinkled that Supreme *Puruṣa* (imagined to be a sacrificial animal) in the *mānasa-yajña*. Thus they were able to perform sacrifice through the agency of the *Puruṣa*.”

8. After drying the Lord, with the following *mantra* one should offer *sottarīya-vastra*, or flower petal clothes:

*tasmād yajñāt sarva-hutaḥ
sambhṛtaṁ prṣad-ājyam
paśūn tāṁś cakre vāyavyān
āraṇyān grāmyāś ca ye*

“From that sacrifice, which was the embodiment of all oblations in the form of the all-pervading *Puruṣa*, domestic and forest dwelling animals were produced, as well as *Vāyu*, the god of the winds and presiding deity over animals.”

9. One should offer *ācamanīya* with the fifth *mantra*. Then

with the following *mantra* one should offer a sacred thread to the Lord:

*tasmād yajñāt sarva-huta
ṛcaḥ sāmāni jajñire
chandāmsi jajñire tasmād
yajus tasmād ajāyata*

“From that sacrifice, which was the embodiment of all oblations in the form of the all-pervading Puruṣa, the hymns of the *Ṛg Veda* and *Sāma Veda* came into being, as well as the Vedic meters and the hymns of the *Yajur Veda*.” Following this one should put *tilaka* on the Lord while chanting the *mantra*: *idaṁ tilakaṁ* (& *mūla-mantra*).

10. Then one should offer a crown with the following *mantra*:

*tasmād aśvā ajāyanta
ye ke cobhayādataḥ
gāvo ha jajñire tasmāt
tasmāj jātā ajāvayaḥ*

“From that sacrifice horses and all animals possessing two rows of teeth were born, (as well as) cows, sheep, and goats.”

11. Then say *idaṁ mālyaṁ* (*mūla-mantra*) and offer the Lord a flower garland. Then offer sandalwood paste with the *mantra*:

*yat puruṣaṁ vyadadhuh
katidhā vyakalpayan
mukhaṁ kim asya kau bāhū
kā ūrū pādā ucye*

“At that time, when the demigods, by their mental powers, caused the Puruṣa to appear in the form of the sacrifice, in how many ways did they conceive Him? What was His mouth known as, and what were His arms, thighs, and feet known as?”

12. With this *mantra* one should offer flower petals dipped in sandalwood paste at the Lord’s lotus feet:

*brāhmaṇo 'sya mukham āsīd
bāhū rājanyaḥ kṛtaḥ
ūrū tad asya yad vaiśyaḥ
padbhyāṁ śūdro ajāyata*

“The *brāhmaṇa* became the mouth of the Puruṣa. The *kṣatriya* was conceived as His two arms. At that time the *vaiśya* became the

two thighs of the Lord, and from His lotus feet the *śūdra* came into existence.”

13. One should offer *tulasī* leaves at the feet of the Lord, and then with this *mantra* and the *mantra* for offering incense, (see II-30), one should offer incense to the Lord:

*candramā manaso jātaś
cakṣoḥ sūryo ajāyata
mukhād indraś cāgniś ca
prāṇād vāyur ajāyata*

“From the mind of that universal Lord, Candra, the moon-god, was born. From His eyes Sūrya, the sun-god, came into existence. From His mouth Indra, the king of the gods, and Agni, the fire-god, were produced, and from His breath Vāyu, the wind-god, took birth.”

14. With this *mantra* and the *mantra* for offering a ghee lamp, (see II-31), one should offer a ghee lamp to the Deity:

*nābhyā āsīd antarikṣam
śīrṣṇo dyauḥ samavartata
padbhyām bhūmir diśaḥ śrotrāt
tathā lokān akalpayan*

“From the Supreme Puruṣa’s navel the intermediate space between heaven and earth came into being. From His head the heavens were produced. From His feet came the earth and from His ears the ten directions came into existence. In this way the demigods mentally conceived the worlds.”

15. When the worship has been taken thus far one should offer the Lord His meal by the following procedure:

a. With the first *mantra* of *Puruṣa-sūkta* one should offer the Lord a seat to sit on, with the third *mantra* offer *pādyā*, with the fifth *mantra* one should offer *ācamanīya*, and with the following *mantra* one should offer *bhoga** (*naivedyam*) and drinking water (*pānīyam*):

*saptāsyāsan paridhayaś
triḥ sapta samidhaḥ kṛtāḥ
devā yad yajñam tanvānā
abadhnan puruṣam paśum*

“The three enclosing sticks of the mentally conceived sacrificial fire were the seven Vedic meters headed by Gāyatrī. The

*Offer *bhoga* as per I-4-B.

demigods performed the sacrifice using twenty-one pieces of sacrificial firewood. During the period of the performance of that *mānasa-yajña* the demigods bound the Puruṣa on a sacrificial pole, imagining Him to be in the form of the sacrificial animal.”

b. Now, with the fifth *mantra* of this hymn one should offer the Deity *ācamanīya*.

c. Chant the *mantra*: *idaṁ sarvaṁ oṁ namo bhagavate vāsudevāya* while offering flower petals to His lotus feet while ringing a bell.

d. Chant the *śālagrāma-gāyatrī* ten times: *oṁ kṛṣṇāya vidmahe vāsudevāya dhīmahi tan no viṣṇuḥ pracodayāt*.

16. Offer prayers as obeisances with the *mantra*:

*yajñena yajñam ayajanta devās
tāni dharmāni prathamāny āsan
te ha nākaṁ mahimānaḥ sacanta
yatra pūrve sādhyāḥ santi devāḥ*

“The demigods worshiped the Puruṣa, who took the form of the *yajña*, by this mentally conceived sacrifice. These activities of sacrifice became the foremost religious principles. Those who are great souls attain the heavenly worlds or Brahmaloka where the ancient demigods, who are empowered to assist the Supreme Lord in universal creation, exist.”

17. Conclude the worship of Śālagrāma Nārāyaṇa by chanting the following prayer from the *Viṣṇu Purāṇa*:

*namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ*

3X

“I offer my obeisances again and again to Lord Kṛṣṇa who is always worshiped by qualified *brāhmaṇas* and is very dear to them. He is always concerned with the welfare of the cows, *brāhmaṇas* and the whole universe and He is the giver of pleasure to the cows, land and senses.”

F. At this time, after the worship of all the Deities has been concluded and an offering has been made of fresh fruits in season along with water and other edibles, one should perform *śṛṅgāra-ārati*. After this one should show the Lord His beautiful form by offering a mirror. Then the devotees should drink the *caraṇāmṛta*, the Lord’s bath water. The *mantras* for this are described in III-4.

7 / Putting the Lord to Rest

Procedure

1. The *pūjārī* should bring with him into the Deity room the following items:
 - a. *Tāmbūla* for each Deity. (see II-13)
 - b. Bowls of boiled-down milk for each Deity (at night only).
 - c. Some fragrant flowers.
2. Wash hands.
3. Remove the Deity's crown and flute (at night, after the *śayana-āratī*, one should remove the Deity's clothes at this point and put on the night garments).
4. Place the shoes of the Jagannātha Deities next to Their beds and chant loudly: *manimā! manimā!* Then chant the *mantra* for putting Them to rest. (see II-28-a).
5. Place the Lord in His bed.
6. Repeat steps 4 and 5 for Śrī Śrī Rādhā Kṛṣṇa, substituting Their *mantra*. (see II-28-b)
7. Repeat steps 4 and 5 for Lord Caitanya and Lord Nityānanda, substituting Their *mantras*. (see II-28-c,d)
8. If Kṛṣṇa-Balarāma are being worshiped, repeat steps 4 and 5 for Them, substituting Their *mantra*. (see II-28-e)
9. Repeat steps 4 and 5 for Śrīla Prabhupāda, substituting His *mantra*. (see II-28-f)
10. Next to the bed of each set of Deities place a tray with a bowl of boiled-down milk (only at night), *pāna* and a cup of drinking water. At this time, chant the *mantras*:

idaṁ pāṇīyaṁ (& *mūla-mantras* for each respective Deity)
idaṁ tāmbūlaṁ (& *mūla-mantras* for each respective Deity)
11. Place some fragrant flowers at the lotus feet of each Deity in Their beds, chanting the *mantra*:

idaṁ puṣpāñjaliṁ (& *mūla-mantra* for each respective Deity).
12. Turn out the lights, leave the room and lock the door.
13. Offer full *daṇḍavats* on the floor.

8 / The Worship of Śrīmatī Tulasī-devī

In the morning, after the *maṅgala-āratī*, all the assembled devotees should attend to the worship and circumambulation of

Śrīmatī Tulasī-devī. First the devotees should offer obeisances to Tulasī-devī with the *tulasī-praṇāma-mantra* (given at the end of this section), which is chanted three times. Then the *tulasī-pūjā-kīrtana* song should be sung while Tulasī-devī is offered incense, ghee lamp, and flowers. When the song is finished the assembled Vaiṣṇavas should circumambulate her four times and offer her water. During the circumambulation the *mantra: yāni kāni ca pāpāni brahma-hatyādikāni ca tāni tāni praṇāśyanti pradakṣiṇaḥ pade pade* should be chanted. After this the devotees should offer obeisances again with the *tulasī-praṇāma-mantra* and then all the devotees should circumambulate the temple four times with *kīrtana*.

Procedure

The following worship of Tulasī-devī should be performed by the Tulasī *pūjārī* after the morning worship of the other Deities is completed, or, if that is not possible, another time during the morning.

1. First one should recite the prayer:

*nirmitā tvaṁ purā devair
arcitā tvaṁ surāsuraiḥ
tulasi hara me 'vidyām
pūjām grhna namo 'stu te*

“O Śrīmatī Tulasī-devī, you were previously created by the demigods and worshiped by both them and the demons. O Śrīmatī Tulasī-devī, kindly take away my ignorance and accept my worship. I offer you my humble obeisances again and again.”

2. Then, while sprinkling water on Śrīmatī Tulasī-devī, one should chant the following *mantra*:

*om govinda-vallabhāṁ devīm
bhakta-caitanya-kāriṇīm
snāpayāmi jagad-dhātṛīm
kṛṣṇa-bhakti-pradāyīṇīm*

“I am bathing goddess Tulasī-devī, who is very dear to Govinda and who brings life to all the devotees. She is the mother of the universe, and the bestower of devotion to Lord Kṛṣṇa.”

3. Then, taking some *arghya* mixture from an *arghya-pātra* with a *kuśī* and pouring some on her soil, one should chant:

*śriyaḥ śriye sriyā-vāse
nityaṁ śrīdharaṁ sat-kṛte
bhaktyā dattaṁ mayā devi
arghyaṁ gṛhna namo 'stu te*

“O goddess Tulasī, I offer my obeisances unto you, who are the shelter and residence of all beauty and opulence. You are even worshiped by the Supreme Lord. O Tulasī, please accept this *arghya* water which is offered by me with devotion.”

4. Then one should chant the following:

a). One should offer a flower mixed with sandalwood pulp to Śrīmatī Tulasī-devī with the *mantra*: *idaṁ sagandha-puṣpaṁ om tulasyai namaḥ*.

b). One should offer the bath water of Śrī Kṛṣṇa to Tulasī-devī with the *mantra*: *idaṁ śrī-kṛṣṇa-caraṇāmṛtaṁ om tulasyai namaḥ*.

c). One should offer garlands and flowers offered to the Lord with the *mantra*: *idaṁ mahā-prasāda-nirmālyādikāṁ sarvaṁ om tulasyai namaḥ*.

d). One should offer *ācamana* to Śrīmatī Tulasī-devī with the *mantra*: *idaṁ ācamanīyaṁ om tulasyai namaḥ*.

5. Then one should sing the praise of Śrīmatī Tulasī-devī as follows:

*mahā-prasāda-janani
sarva-saubhāgya-vardhiṇī
ādhivyādhi-hare nityaṁ
tulasi tvāṁ namo 'stu te*

“O Śrīmatī Tulasī-devī, I offer my repeated obeisances unto you. You are the mother of *mahā-prasāda*, the increaser of the good fortune of all, and you take away all diseases and mental anxieties.”

6. Following this one should offer obeisances to her with the *tulasī-praṇāma-mantra*:

*om vṛndāyai tulasī-devyai
priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi
satyavatyai namo namaḥ*

“I offer my repeated obeisances unto Vṛndā, Śrīmatī Tulasī-devī, who is very dear to Lord Keśava. O goddess, you bestow devotional service to Kṛṣṇa and you possess the highest truth.”

7. Then with his right hand, one should very carefully, one by

one, pick the *tulasī* leaves or soft *tulasī-mañjarīs* along with their stems while repeatedly uttering the *tulasī-cayana-mantra*:

*om tulasy amṛta-janmāsi
sadā tvam keśava-priyā
keśavārtham cinomi tvām
varadā bhava śobhane*

“O Tulasī, you are born from nectar. You are always very dear to Lord Keśava. Now, in order to worship Lord Keśava, I am collecting your leaves and *mañjarīs*. Please bestow your benediction on me.”

Special care should be taken to ensure that no pain is caused to Śrīmatī Tulasī-devī, and, when one is finished, one should recite the *kṣamā-prārthanā-mantra*, begging her pardon:

*cayanodbhava-duḥkhaṁ ca
yad hṛdi tava vartate
tat kṣamasva jagan-mātaḥ
vṛndā-devi namo 'stu te*

“O Tulasī-devī, I offer my respectful obeisances unto you. Kindly forgive me if I have caused you pain by picking your leaves and *mañjarīs*, O mother of the universe.”

Devotees are restricted from picking *tulasī* on *dvādaśī*, the day following *ekādaśī*. Even if *tulasī* leaves have become dry due to having been cut on the previous day or cut in the morning, they may be used in Deity worship. *Tulasī* may be offered only to *viṣṇu-tattva* Deities.

PART II

1 / Cleansing the Teeth

In the third *vilāsa* of *Hari-bhakti-vilāsa* it is pointed out that after rising from bed and washing one's eyes with water, one should cleanse his teeth, and while cleansing his teeth, one should chant *japa* in his mind to purify and steady it. It is best to use a fibrous twig for brushing the teeth, because each day it can be thrown away. The various types of twigs that can be used are as follows:

- 1) Twigs that come from a tree with thorns.
- 2) Twigs that come from a tree that has a milky sap.
- 3) Twigs that have a bitter taste, like *nīm*, or that come from a tree with bitter sap.

One will have to investigate to see which type of twig is available locally for this purpose. The *danta-kāṣṭha*, or twig toothbrush, should be about nine inches long, slender in the middle, and have bark on it. Holding the end that is nearest to the root, one should brush his teeth with the other end. The same sort of twig may be used for offering to the Deity. (see I-3)

2 / Passing Urine and Stool and Cleansing

If one is passing stool or urine outside in a field, one should cover one's head with a cloth. The passing of urine and stool should not be done on one's shadow or the shadow of a tree. It should also not be done in front of a Vaiṣṇava *brāhmaṇa*. *Brāhmaṇas* and other twice-born men such as *kṣatriyas* and *vaiśyas* should place their sacred thread over their right ear before passing urine and stool. Also, at the time of passing stool or urine one should not talk.

After passing urine one should purify himself by washing with water. After passing stool one should wash himself with soap, or if he is outdoors he should use dirt and water. One should wash one's genitals once, his anus at least three times, the left hand ten times, and both hands seven times. After passing stool one

should, if possible, take full bath. If one is to engage in worshipping the Deity, he must certainly take full bath.

3 / Taking Bath

In the third and twelfth *vilāsa*s of *Hari-bhakti-vilāsa*, *aruṇodaya-snāna*, or morning bath is mentioned. Therein it is mentioned as *puṇyatama*, or highly meritorious. Sanātana Gosvāmī quotes the *Skanda Purāṇa* on this point as follows:

*udayāt prāk catasraś ca
ghaṭikā aruṇodayaḥ
tatra snānaṁ praśastaṁ syāt
sa vai puṇyatamaḥ smṛtaḥ*

“One hour and thirty-six minutes, or four *daṇḍas*, before the sunrise until the sunrise is known as *aruṇodaya*. A bath during this period is most excellent as this period is certainly praised as *puṇyatama*, or highly meritorious.”

In the *Hari-bhakti-vilāsa* the words of Prajāpati Dakṣa are quoted as follows: “A *brahmacārī* should bathe once, in the morning. A *grhastha* and a *vānaprastha* should bathe in the morning and at noon, and a *sannyāsī* should bathe in the morning, at noon and at sunset. If one’s body is sick due to various diseases or if there is a lack of water, one should take bath only once but if this is not possible one should take bath by *mantra*.” Those who are able should certainly take morning bath in cold water. If there is some difficulty or trouble in taking cold water bath, then one should take bath in water that is slightly warm.

In the third *vilāsa* of *Hari-bhakti-vilāsa*, quoting from the *smṛti-sāstras*, it is mentioned that there are seven types of bath, namely: 1) *vāruṇa*, 2) *māntra*, 3) *pārthiva*, 4) *āgneya*, 5) *vāyavya*, 6) *divya* and 7) *mānasa*. The *vāruṇa* bath is a bath in any kind of water. The *mantra* bath is performed by touching some water and loudly chanting: *śanna āpas tu drupadā āpo-hiṣṭhāgha-marṣaṇam*. The *pārthiva* bath is taken by touching some Ganges mud or by applying Ganges mud as *tilaka*. The *āgneya* bath is done by smearing the ashes of a sacrificial fire on one’s body. The *vāyavya* bath is taken at dusk by sprinkling on one’s body the dust upraised by the hoofs of cows coming home from the pastures. The *divya* bath, or divine bath, is taken on a day when the sun is shining, but it is

raining at the same time. During this time one should bathe in the rain water. The seventh type of bath is the *mānasa*, or mental bath. It is taken by bathing the mind in remembrance of Lord Viṣṇu. The remembering and singing of Kṛṣṇa's holy name is the best type of bath. All devotees should take *vāruṇa* bath along with *mānasa* bath, for this will purify one both outwardly and inwardly. The following *śloka* from the *Garuḍa Purāṇa* gives evidence that the *mānasa* bath is the best:

Pavitrī Karṇa
Ke mantra

*om apavitraḥ pavitro vā
sarvāvasthām gato 'pi vā
yaḥ smaret puṇḍarikākṣam
sa bāhyābhyantara-śuciḥ*

“Whether one is unpurified or purified, or has even passed through all conditions and stages of life, if one remembers the Supreme Lord, who is beautified by lotus petal eyes, he becomes purified both outwardly and inwardly.”

4 / Tying the Śikhā

After bath one should wet his *śikhā* and while untangling it and gathering it together should chant in his mind the *savitṛ-gāyatrī-mantra* (*om bhūr bhūvaḥ svaḥ tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt*). Then while chanting the *kāmadeva-gāyatrī-mantra* (*klīm kāmadevāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt*), one should tie his *śikhā* in some type of slip knot so that it may easily be straightened out at the time of bathing. The *śikhā* should not be braided or kept long and dishelved.

5 / The Putting on of Cloth

After taking bath one should put on clean cloth. Cloth that is dirty or was cleaned many days before, cloth which has been cleaned by a washerman, soiled cloth (which, although washed, remains dark colored), damp cloth, torn or worn cloth, or cloth worn at the time of passing stool or urine cannot be worn in Deity worship.

Impure cloth can be cleaned by using water and soap, but cloth

made from wool is purified by the rays of the sun or moon, the wind or by fire. Sheep's wool is always considered pure, but still, when one is worshiping the Deity, woolen cloth should not be worn, because there is the possibility of wool particles falling on the Deity paraphernalia. Silken cloth, both fine and raw, is pure, but if one eats while wearing it, or passes stool or urine while wearing it, it becomes contaminated. Synthetic cloth should not be worn.

6 / The Putting on of Tilaka

After having put on clean cloth and sitting upon a purified *āsana*, preferably a *kuśa* grass mat, one should apply *ūrdhva-puṇḍra* or *viṣṇu-tilaka* on twelve parts of the body. In the fourth *vilāsa* of *Hari-bhakti-vilāsa* Sanātana Gosvāmī gives many *śāstric* references. In the *Uttara-khaṇḍa* of the *Padma Purāṇa*, Lord Śiva says to Pārvatī that in the middle of the *tilaka* marking there is a space and in that space reside Lakṣmī and Nārāyaṇa. Therefore, the body that is decorated with *tilaka* should be considered a temple of Lord Viṣṇu. The *Padma Purāṇa* also states:

*vāma-pārśve sthito brahmā
dakṣiṇe ca sadāśivaḥ
madhye viṣṇuḥ vijānīyāt
tasmān madhyaṁ na lepayet*

“On the left side of the *tilaka* Lord Brahmā is situated, and on the right side Sadāśiva, but one should know that in the middle dwells Lord Viṣṇu. Therefore one should not smear the middle section.”

Lord Śiva says again to Umā that one who sees a Vaiṣṇava *brāhmaṇa* wearing *tilaka* becomes free from all sin, and if one, with devotion, remembers the name of that Vaiṣṇava, then one attains the result of giving everything in charity. In the *Brahmāṇḍa Purāṇa* the Lord says: “The human being who wears *viṣṇu-tilaka*, wherever he may die, even if he is a *caṇḍāla*, or dog-eater, by birth, at the time of death mounts a Vaikuṇṭha airplane and ascends to My abode. If in one's own home one feeds a Vaiṣṇava wearing *tilaka*, I liberate twenty generations of that man's family from hell.” The *Brahmāṇḍa Purāṇa* further states that one who puts on *tilaka* with great care while looking into a mirror or looking at his reflection in water, goes to the supreme abode of the Lord.

The *smṛti-sāstra* states that he who wears *tilaka* markings of the Lord's lotus feet on his body is very dear to the Lord. The *Garuḍa Purāṇa* also states that one may wear *tilaka* markings of a conch-shell and Sudarśana *cakra* on one's shoulders. The Lord says in the *Padma Purāṇa* that one who wears *tilaka* becomes fearless. Nārada Muni says in the *Padma Purāṇa* that performance of sacrifice, charity, austerity, offering oblations, reading of the *Vedas* and offering *tarpaṇa* to the forefathers is all useless unless one is wearing *viṣṇu-tilaka*. He also says that one should not look at a person who does not wear *tilaka* on his forehead, for that person is compared to a walking cemetery. But the *Skanda Purāṇa* mentions that if one does see a person who does not wear *tilaka*, then one should purify one's eyes by looking at the sun. The *Skanda* and *Padma Purāṇas* also state that if a person puts on *tilaka* with devotion to the Lord, even if he is born in a *caṇḍāla* family, that person is supremely pure and worshipable.

One should fill his *pañcapātra* with Ganges water and put a *tulasī* leaf in it. Then one should pour a little of that water into the palm of his left hand and rub *gopī-candana* (mud from Dvārakā) into it. If *gopī-candana* is not available one can use the dirt that comes from the base of a *tulasī* tree. In the *Padma Purāṇa*, *gopī-candana* and *tulasī* dirt are considered by Yamarāja to be the best kinds of dirt for making *tilaka*. If these two are not available, the *Padma Purāṇa* says that one may use the dirt from the top of a mountain, the bank of a river, a pond, the foot of a Bilva tree, the shore of the ocean, an ant hill and especially from holy places of pilgrimages such as Śrī Raṅga, the Veṅkaṭa-giri, Kūrma-kṣetra, Varāha-kṣetra, Narasirṇha-tīrtha, Dvārakā or Prayāga. Following in the footsteps of Lord Caitanya, one may also use mud from Rādhā-kuṇḍa in Vṛndāvana to make *tilaka*. If Ganges water is not available, one can fill his *pañcapātra* with any ordinary water, place a *tulasī* leaf in it and, while touching and stirring the water with his middle finger, (being careful not to touch his fingernail to the water), his hand in the form of *aṅkuśa-mudrā* (see diagram on page 77), and his sacred thread wrapped around his thumb, he should remember the holy rivers, like the Ganges, while reciting the following *mantra* to call all the holy rivers to the *pañcapātra*:

*gaṅge ca yamune caiva
godāvari sarasvatī
narmade sindho kāveri
jale 'smin sannidhiṁ kuru*

“O Ganges, O Yamunā, O Godāvarī, O Sarasvatī, O Narmadā, O Sindhu, O Kāverī, please become present in this water.”

Then one should chant the *kṛṣṇa-mūla-mantra* (*klīm kṛṣṇāya namaḥ*) eight times over the *pañcapātra*. Before using the water to make *tilaka* one should remember Lord Nārāyaṇa by chanting *om nārāyaṇaḥ*. While remembering the *guru* one should put three drops of this holy water on one's head. At this time one should think: “The shower of Gaṅgā water that emanates from the lotus feet of Lord Kṛṣṇa, having fallen upon my head and having entered through the *brahma-randhra* [the small hole at the top of the head through which *yogīs* leave their bodies], is now purifying all the sins within this body.” Then one should chant again *om nārāyaṇaḥ*. After this one should make *tilaka* in his left hand. When making *tilaka* the following *mantra* from the *Uttara Khaṇḍa* of the *Padma Purāṇa* should be chanted:

*lalāṭe keśavaṁ dhyāyen
nārāyaṇam athodare
vakṣaḥ-sithale mādhave tu
govindaṁ kaṇṭha-kūpake

viṣṇuṁ ca dakṣiṇe kuṣau
bāhau ca madhusūdanam
trivikramaṁ kandhare tu
vāmanaṁ vāma-pārśvake

śrīdharaṁ vāma-bāhau tu
hṛṣīkeśaṁ ca kandhare
pṛṣṭhe tu padma-nābhaṁ ca
kaṭyām dāmodaraṁ nyaset

tat prakṣālana-toyaṁ tu
vāsudeveti mūrdhani*

In accordance with the above mentioned *mantra* one should now apply *gopī-candana* with the ball of the finger tip, to make the *tilaka* markings on the twelve parts of the body. According to the *Brahmāṇḍa Purāṇa* one should not use the fingernail to make the space in the middle of the *tilaka*. One should place a damp cloth over the finger and make the space with that. When *tilaka* is applied the following *mantras* should be chanted:

The forehead—*om keśavāya namaḥ*
The belly—*om nārāyaṇāya namaḥ*

The chest—*om mādhavāya namaḥ*
 The throat—*om govindāya namaḥ*
 The right side—*om viṣṇave namaḥ*
 The right arm—*om madhusūdanāya namaḥ*
 The right shoulder—*om trivikramāya namaḥ*
 The left side—*om vāmanāya namaḥ*
 The left arm—*om śrīdharāya namaḥ*
 The left shoulder—*om hṛṣīkeśāya namaḥ*
 The upper back—*om padmanābhāya namaḥ*
 The lower back—*om dāmodarāya namaḥ*

Finally, after washing one's hand, whatever water is left should be wiped on the top of the head in the region of the *śikhā* with the *mantra*: *om vāsudevāya namaḥ*.

In the *Padma Purāṇa* it is stated:

nāsādi-keśa-paryantam
ūrdhva-puṇḍram suśobhanam
madhye chidra-samāyuktaṁ
tad vidyād dhari-mandiram

“That marking, which begins from the root of the nose and extends up to the hairline, which has a space in it and is very beautiful, is known as *ūrdhva-puṇḍra* (*tilaka*). One should know it to be the temple of Lord Hari.” The *Padma Purāṇa* also mentions that the *tilaka* marking should only extend three quarters of the way down the nose from the root of the nose, which is located between the eyebrows. The space in the middle of the *tilaka* should begin from between the eyebrows and extend up to the hairline. The marking on the nose and forehead should be connected.

One should not make *tilaka* with *candana* or ashes, because *candana* is in the mode of passion and ashes are in the mode of ignorance, whereas *gopī-candana* or the other kinds of previously mentioned dirt are in the mode of goodness.

7 / Prayers Upon Awakening

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam

“Lord Śrī Kṛṣṇa is He who is known as *jana-nivāsa*, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as all impious men. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful, smiling face always increases the lusty desires of the *gopīs* of Vṛndāvana. May He be all-glorious and happy!” (S.B. 10.90.48)

*smṛte sakala-kalyāṇa-
bhājanam yatra jāyate
puruṣam tam ajam nityam
vrajāmi śaraṇam harim*

“I take shelter of Lord Hari, who is the unborn, eternal Supreme Personality of Godhead. Upon remembering Him, a reservoir of all auspiciousness is produced.”

*vidagdha-gopāla-vilāsinīnām
sambhoga-cihnāṅkita-sarva-gātram
pavitram āmnāya-girām agamyam
brahma prapadye navaṇīta-cauram*

“I surrender to Lord Śrī Kṛṣṇa, the butter thief, the Supreme Brahman who is incomprehensible by study of the words of the *Vedas*. He is the supreme purifier yet all His limbs are marked with signs of conjugal enjoyment of the young cowherd damsels.”

*udgāyatīnām aravinda-locanam
vrajāṅganānām divam asprśad dhvaniḥ
dadhnaś ca nirmanthana-śabda-miśrito
nirasyate yena diśām amaṅgalam*

“The sweet sound of the *gopī*’s songs about the lotus-eyed Kṛṣṇa touched the sky, and blended harmoniously with the sound of the churning of yogurt. By this wonderful sound the inauspiciousness in all directions is removed.” (S.B. 10.46.46)

These verses and other appropriate verses and *ślokas* can be chanted at this time. After this one should offer his respectful obeisances unto Śrī Guru, Śrī Gaurāṅga and to his worshipable Deities as installed in the temple by lying flat out on the floor and offering obeisances.

8 / Ācamana

After putting on *tilaka*, one should perform *ācamana*. There are two types of Vaiṣṇava *ācamana*: 1) *sādhāraṇa* (ordinary) and 2) *viśeṣa* (specific). Before activities like chanting one's Gāyatrī *mantras* or reading scriptures one should perform *sādhāraṇa-ācamana*, but before *pūjā* and other various activities in the worship of the Deity one should perform the *viśeṣa-ācamana*.

Sādhāraṇa-ācamana

After sitting on the *āsana*, one should place three spoonfuls of water (one *gaṇḍuṣa*) from the *pañcapātra* in the palm of the right hand (which is known as the *brāhmatīrtha*) and after saying *om keśavāya namaḥ*, he should sip a little and throw the rest to the side. This process should be repeated twice more, first substituting the *mantra om nārāyaṇāya namaḥ* and then the *mantra om mādhavāya namaḥ*.

Viśeṣa-ācamana

First perform *sādhāraṇa-ācamana*, then chant the following *mantras* and perform their corresponding duties.

1. *Om govindāya namaḥ, om viṣṇave namaḥ*—one should take some water from the *pañcapātra* with the spoon and wash both hands.
2. *Om madhusūdanāya namaḥ, om trivikramāya namaḥ*—wash the mouth.
3. *Om vāmanāya namaḥ, om śrīdharāya namaḥ*—wash the upper and lower lips.
4. *Om hṛṣīkeśāya namaḥ*—wash the right hand.
5. *Om padmanābhāya namaḥ*—one should pour one spoonful of water from the *pañcapātra* over his right foot and another over his left.
6. *Om dāmodarāya namaḥ*—pour one spoonful over one's head.
7. *Om vāsudevāya namaḥ*—touch the mouth with the right thumb.
8. *Om saṅkarṣaṇāya namaḥ*—touch the right side of the nose with the right thumb.
9. *Om pradyumnāya namaḥ*—touch the left side of the nose with the right thumb.

10. *Om aniruddhāya namaḥ*—touch the right eye with the right thumb.
11. *Om puruṣottamāya namaḥ*—touch the left eye with the thumb.
12. *Om adhokṣajāya namaḥ*—touch the right ear with the right thumb.
13. *Om nṛsiṃhāya namaḥ*—touch the left ear with the thumb.
14. *Om acyutāya namaḥ*—touch the navel with the right thumb.
15. *Om janardanāya namaḥ*—touch the heart with the right thumb.
16. *Om upendrāya namaḥ*—touch the top of the head with the right thumb.
17. *Om haraye namaḥ*—touch the right arm with the right thumb.
18. *Om kṛṣṇāya namaḥ*—touch the left arm with the right thumb.

After both the *sādhāraṇa* and *viśeṣa-ācamanas*, the following mantra from the *Rg Veda* should be chanted:

*om tad viṣṇoḥ paramaṁ padaṁ sadā
paśyanti sūrayo divīva cakṣur-ātataṁ
tad viprāso vipanyavo jāgrvāmsaḥ
samindhate viṣṇor yat paramaṁ padaṁ*

“Just as the sun’s rays in the sky are extended to the mundane vision, so in the same way the wise and learned devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake *brāhmaṇas* are able to see the Lord’s abode they are also able to reveal that supreme abode of Lord Viṣṇu.”

If one is unable for any reason to say the *viśeṣa-ācamana*, one can perform the *sādhāraṇa-ācamana*, but if one is able then certainly he should perform the *viśeṣa-ācamana*.

9 / Sandhyā

After putting on *tilaka*, and performing *ācamana*, one should perform the morning *sandhyā*, or chanting of the *Gāyatrī mantras* given by the spiritual master. The period beginning forty-eight minutes, or two *daṇḍas*, before the sunrise and ending when the sun is half risen is called the *prātaḥ sandhyā*, and in the evening from the time the sun sets until the stars appear in the sky is called the *sāyam sandhyā*. Before performing *sandhyā* one should perform *ācamana*, and while performing *sandhyā* one should face east

during the morning and noon (*madhyāhna*) *sandhyās*, and north during the evening *sandhyā*. It should also be noted that when one is chanting his *Gāyatrī mantras* the right hand, which is used for counting the *mantras*, should be covered by some cloth, like one's chaddar, so that no one can see the counting.

10 / Prayers to Awaken the Lord

(a)

*so 'sāv adabhra-karuṇo bhagavān vivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan
utthāya viśva-vijayāya ca no viśādaṁ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ*

“The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.” (S.B. 3.9.25)

(b)

*deva prapannārtihara
prasādaṁ kuru keśava
avalokana-dānena
bhūyo mām pārayācyuta*

“O Keśava, O infallible Lord, O remover of the distresses of the surrendered souls! Please bestow Your mercy upon me by again awarding me Your transcendental glance.”

(c)

*jaya jaya kṛpāmoy jagater nāth
sarva jagatere koro śubha-dṛṣṭi-pāt*

“All glories, all glories to the merciful Lord of the universe! O Lord please cast Your auspicious glance upon all the worlds.”

(d)

uttiṣṭhottiṣṭha śrī-guro tyaja nidrām kṛpāmaya

“O most merciful spiritual master, please arise, please arise now and give up your sleep.”

(e)

uttiṣṭhottiṣṭha gaurāṅga
jahi nidrām mahāprabho
śubha-dṛṣṭi-pradānena
trailokya-maṅgalaṁ kuru

“O Lord Gaurāṅga Mahāprabhu, please arise, please arise now and give up Your sleep. Please benedict the three worlds with Your auspicious glance.”

(f)

uttiṣṭha jāhnaveśvara
yoga-nidrām tyaja prabho
nāmno haṭṭe divya-nāmaṁ
suśraddhārtha vitarasi

“O Nityānanda, Lord of Jāhnavā, please arise and give up Your divine sleep. At the market place of the holy name You distribute the divine name for only one’s faith.”

(g)

go-gopa-gokulānanda
yaśodānanda-var dhana
uttiṣṭha rādhayā sār dham
prātar āsij jagat-pate

“O joy of Gokula, the cowherd boys and cows! O increaser of the bliss of mother Yaśodā! O Lord of the universe! Please arise along with Rādhā, for it is almost morning.”

(h)

When waking Lord Jagannātha, Lord Balarāma and Subhadrā-devī, one should first say loudly: *manimā! manimā!* (O Lord! O Lord!) and then chant:

tyaja nidrām jagannātha
śrī-baladevottiṣṭha ca
jagan-mātar ca subhadre
uttiṣṭhottiṣṭha śubhade

“O Lord Jagannātha and Lord Baladeva please arise and give up Your sleep, and dear mother of the universe, Subhadrā, please arise and bestow auspiciousness upon us.”

(i)

If one is worshiping Kṛṣṇa and Balarāma one should wake them with the following *mantra*:

*brahmāṇḍeśvarottiṣṭhetam
gopālau kṛṣṇa-rāmau ca
rādheśa rohiṇī-suta
vām sakhān saha krīdatam*

“O Kṛṣṇa and Balarāma, You are the protectors of the cows. Now please arise, O Lords of the universes. O Lord of Rādhā, O son of Rohiṇī, please come and play with Your friends.”

11 / Offering Pādya

Pādya is water for washing the Lord’s lotus feet. It consists simply of water in which some fragrant flowers have been soaked, or to which rosewater has been added. It is placed in a bowl (called *pādya-pātra*), and is offered to the Lord with a *kuśī* (a kind of spoon) by pouring it over His lotus feet (either physically, during the *pūjā*, or, at other times, by meditation). During *pūjā* the water is poured into the bathing receptacle. At other times it is discarded into the throw-out pot. Before offering, the following *mantra* should be chanted:

etat pādyaṁ (& mūla-mantra for particular Deity)

12 / Offering Ācamana

Ācamana is water for rinsing the Lord’s mouth. It consists of water with ground nutmeg and ground cloves added. It is placed in a bowl called *ācamanīya-pātra*, and offered to the Lord with a *kuśī*. The *kuśī* should be held before the mouth of the Lord, while the *pūjārī* meditates that he is offering water to the Lord for rinsing His mouth. The water is then discarded into the throw-out pot. This is done three times. Before the procedure begins, one should chant the *mantra*:

idam ācamanīyam (& mūla-mantra)

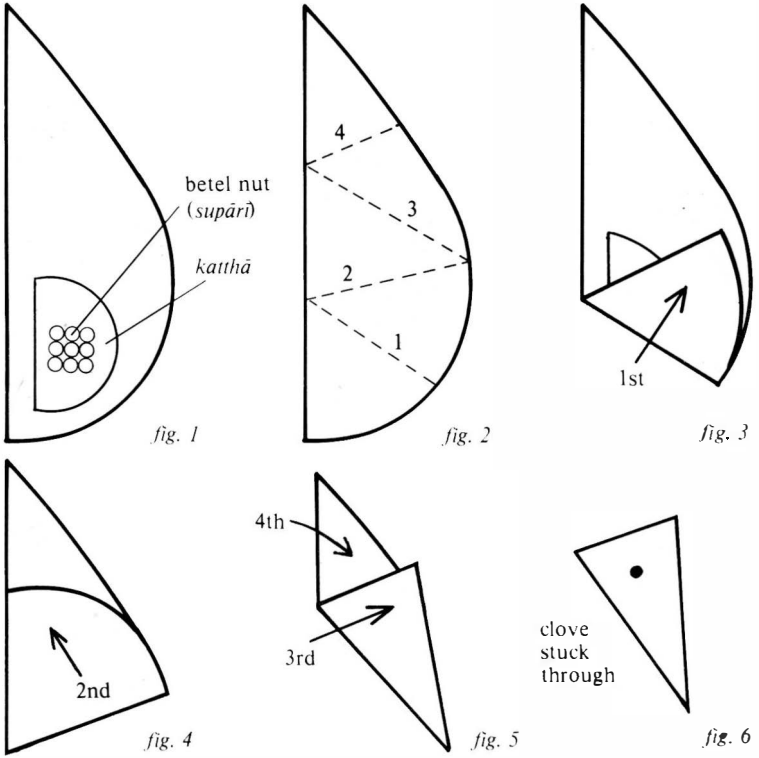
13 / Offering Tāmbūla

Tāmbūla is a mixture of betel nuts and *pān*. There are many recipes for preparing it. Unfortunately, in most Western countries the betel leaves which should be used in the preparation are not available. The other ingredients are usually available at Indian grocers, which may also provide the leaves on special order. One recipe is as follows:

Ingredients:

<i>pān</i> leaves	camphor crystal	<i>pān masālā</i>
betel nuts	cardamom	saffron
<i>katthā</i>	anise seeds	silver foil
<i>cūna</i>	whole cloves	

1. Clean leaves thoroughly with water.
2. Remove inner stem with knife, dividing the leaves into two halves.
3. Place two halves on top of each other, keeping shiny sides downward.
4. Make a paste by adding water to the *cūna*, then smear a thin round layer on the wide upper portion of the leaf.
5. Boil *katthā* in water and strain to make a smooth paste. Apply a layer twice as thick as the *cūna* on top of the *cūna*. (*Katthā* should be prepared fresh at least once a week.)
6. Betel nuts (*supārī*) should be cut into small pieces with a nutcracker that is available especially for this purpose from Indian grocers (as is *cūna*, *katthā*, betel nuts, etc.) The nuts can be used roasted or plain, and should be made soft by soaking in rose water. About eight or nine cut pieces should be used in each *pān* leaf.
7. Add the seeds of one cardamom pod, a pinch of camphor (must be pure), a pinch of *pān masālā*, a pinch of anise seeds, one teaspoon of grated coconut, and a few strands of saffron.
8. Roll the *pān* leaf into a triangle and keep in place with a clove.
9. Cover with silver foil.
10. Serve chilled in the summer.



The preparation should be placed on a small plate and the following *mantra* should be chanted:

idaṁ tāmḇūlam (& mūla-mantra)

NOTE: Devotees should not partake of the remnants of these offerings. Rather they should be offered to mother Ganges or another sacred river or disposed of in the same way as flower *prasāda*.

14 / Picking Flowers and Tulasī for the Pūjā

One should first of all offer one's obeisances to the Lord and ask for His permission to pick flowers and *tulasī* leaves for the *pūjā*. Before picking *tulasī* and flowers one should have taken bath, put on *tilaka* and performed the morning *sandhyā*.

In the worship of the Supreme Lord, beautiful and fragrant flowers are essential. Flowers which are withered and dried up, endowed with a bad smell or no smell, which have fallen on the ground, are infested with insects like worms, grown in impure places like cemeteries, have been trampled on, which are still in a budding stage, already offered, which have been collected in a cloth worn on the lower part of the body, which have already been smelt, which are unwashed, or which have been contaminated by the touch of someone's hair or other impure substances are unfit for offering to the Lord. Flowers should not be washed with ordinary water, but should be sprinkled with Ganges water while one is repeatedly chanting the *puṣpa-śuddhi-mantra*. If Ganges water is not available then one should take some ordinary water and call all the holy rivers to it with the *tīrtha-āvāhana-mantra* (see Section 6 re: applying *tilaka*). The *puṣpa-śuddhi-mantra* is as follows:

*puṣpe puṣpe mahā-puṣpe
supuṣpe puṣpa-sambhave
puṣpa-cayāvakīrṇe ca
hum phaṭ svāhā*

The method for picking *tulasī* leaves is found in the section on *Tulasī-pūjā*.

15 / Āsana-śuddhi

A. Unabridged Procedure

Spreading out the *āsana* or seat on the floor and performing the *sādhāraṇa ācamana*, one should place his right hand on the *āsana* and chant: *om āsana-mantrasya meru-prṣṭha-rṣiḥ sutalaṁ chandaḥ kūrmo devatā āsanopaveśane viniyogaḥ*. Then one should chant: *om ādhāra-śaktaye namaḥ, om anantāya namaḥ, om kūrmāya namaḥ*. Then one should chant the following *mantra* with folded hands:

*prthvi tvayā dhṛtā lokā
devi tvam viṣṇunā dhṛtā*

*tvaṁ ca dhāraya mām nityaṁ
pavitraṁ cāsanam kuru*

“O Mother Earth, the worlds are maintained by you, and, O goddess, you are held up by Lord Viṣṇu. Therefore please daily maintain me and please purify this *āsana*.”

Then one should sprinkle some water from the *pañcapātra* onto the *āsana* and place a few flower petals on it. The *āsana* should be spread out in front of and to the left side of the Deity, who is situated on the altar.

B. Abridged Procedure

In shorter form one should simply lay out the *āsana* on the floor and perform *sādhāraṇa-ācamana*, after which he should sprinkle some water from the *pañcapātra* on the *āsana* while meditating on the service attitude of Mother Earth.

16 / Establishing the Pātras and Articles of Worship

After performing *āsana-śuddhi*, one should sit on the *āsana* in a *svastikāsana* (half-lotus sitting position) or in a *padmāsana* (cross-legged sitting position). Now one should begin to establish the *pātras* (containers) and articles of worship in their respective places on the floor in front of oneself.

A. Unabridged Procedure

First of all one should establish the *pañcapātra* (E) before and slightly to the right of oneself. This is done in the following way: Pouring a few drops of water (taken from a waterpot) on the floor, one should use the water to draw a triangular design (☆) on the place where the *pañcapātra* will sit. Then, chanting the *mantra*: *oṁ astrāya phaṭ*, one should pour some water from the waterpot (L) into one's hand and sprinkle it on the *pañcapātra*, which has a spoon in it but no water. The water that was in the *pañcapātra* when one performed *ācamana* before doing *āsana-śuddhi* should be poured into the *visarjanīya-pātra* before establishing the *pūjā* paraphernalia. It should be noted here that when taking water from the waterpot, one should pour the water from the spout and not touch the water with one's fingernails,

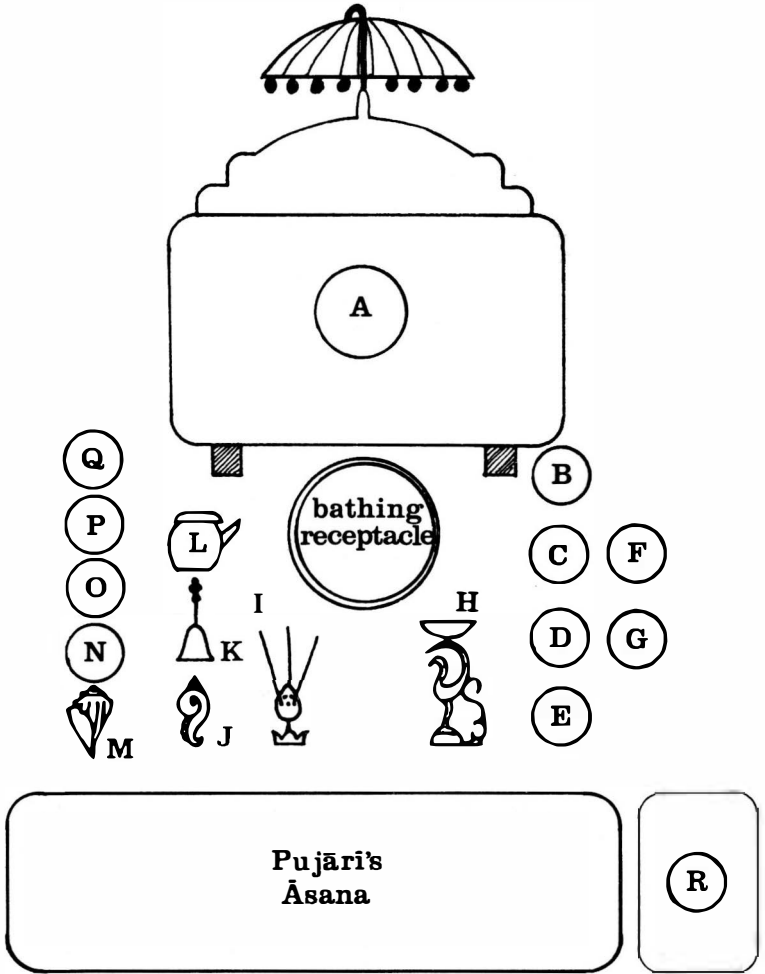
because this water will also be used to fill the conchshell for bathing the Deity.

After washing the *pañcapātra* in this way, one should chant: *om ādhāra-śaktaye namaḥ*, and place the *pañcapātra* on the triangular design. Then with the *mantra*: *om hṛdayāya namaḥ*, one should place a flower petal dipped in sandalwood paste in the *pañcapātra*. The sandalwood paste, flowers and *tulasī* leaves should be kept nearby in their own respective *pātras*, or metal dish-like containers. Now one should pour water into the *pañcapātra*, saying: *om śirase svāhā*. After this, with the flower petal dipped in *candana* (sandalwood paste), one should perform the worship of the sun globe in the *pañcapātra* by offering the flower petal in *āratī* fashion to the *pañcapātra*, chanting: *ete gandha-puṣpe om uṁ arka-maṇḍalāya dvādaśa-kalātmane namaḥ*. Then one should stick the flower petal onto the side of the *pañcapātra*. Because there is *candana* on the flower petal it will easily adhere. Then one should worship the moon globe, which is situated in the water of the *pañcapātra*, by offering a flower petal dipped in *candana*. At this time one should chant: *ete gandha-puṣpe om uṁ soma-maṇḍalāya ṣoḍaśa-kalātmane namaḥ*. Then one should stick the flower to the rim of the *pañcapātra*. After this one should wrap one's sacred thread around one's thumb, and with the hand in the form of *aṅkuśa-mudrā* (see II-29) one should touch the water with the middle finger and stir it while chanting:

*gaṅge ca yamune caiva
godāvare sarasvati
narmade sindho kāveri
jale 'smin sannidhiṁ kuru*

One should be careful not to touch the water with one's fingernail. Then one should chant the *kṛṣṇa-mūla-mantra* (*klīm kṛṣṇāya namaḥ*) over the *pañcapātra* eight times. While doing this the sacred thread should be wrapped around the thumb, and the left hand should be covering the fingers of the right hand so that the chanting of the *mantras* on the fingers cannot be seen.

Next one should establish the bathing conchshell (M) before and to the left of oneself. This is done as follows: Pouring a few drops of water from the waterpot onto the floor, one should use the water to draw the same triangular design (☆) on the place where the three-legged conchshell stand will sit. Then, chanting: *om astrāya phaṭ*, one should pour some water from the waterpot into his hand and sprinkle it on the conchshell stand to wash it.



After this one should chant *om ādhāra-śaktaye namaḥ* and place the conchshell stand on the triangular design. Then, again chanting *om astrāya phaṭ*, one should wash the conchshell in the same way and place it on the stand. Then one should chant *om hrdayāya namaḥ* and place a *tulasī* leaf and a flower petal dipped in *candana* inside the conchshell. Then chanting *om śīrase svāhā*, one should fill the conchshell with water from the waterpot. Next, taking a *tulasī* leaf and a flower petal dipped in *candana*, one should worship the fire *maṇḍala* in the conchshell stand by offering in *ārati*

fashion the flower petal and *tulasī* leaf to the conchshell stand with the *mantra*: *ete gandha-puṣpe tulasī-patram om maṁ vahni-maṇḍalāya daśa-kalātmane namaḥ*. Then one should stick the flower petal with *candana* and *tulasī* leaf to the conchshell stand. Next one should take another flower petal dipped in *candana* and a *tulasī* leaf and perform the worship of the sun globe in the conchshell by offering them to the conchshell and uttering the *mantra*: *ete gandha-puṣpe tulasī-patram om aṁ arka-maṇḍalāya dvādaśa-kalātmane namaḥ*. Then one should stick the flower petal and *tulasī* leaf to the conchshell. After this one should take another flower petal dipped in *candana* and a *tulasī* leaf and perform the worship of the moon globe in the water of the conchshell by offering them to the water while chanting the *mantra*: *ete gandha-puṣpe tulasī-patram om uṁ soma-maṇḍalāya ṣoḍaśa-kalātmane namaḥ*. Then one should stick the flower petal and *tulasī* leaf to the area of the conchshell closest to the water. Now one should call the holy rivers to the water and chant the *kṛṣṇa-mūla-mantra* eight times over the conchshell in the same manner as when establishing the *pañcapātra*. At this point one should put a little of the conchshell water in the *arcana-pātra* (a metal bowl-shaped container) and then sprinkle one's own body and the *pūjā* paraphernalia three times with some of the water in the conchshell. The rest of the water should be poured into the *visarjanīya-pātra*, or throw-out pot. After this one should again fill the conchshell with water from the waterpot, saying *om śirase svāhā*. This water will later be used to bathe the Deity. Now that the bathing conchshell has been established one should chant the following prayers, meditating upon Kṛṣṇa's conchshell, Pāñcajanya.

*tvaṁ purā sāgarotpanno
viṣṇunā vidhṛta kare
mānita sarva-devaiś ca
pāñcajanya namo 'stu te*

“O Pāñcajanya, let all obeisances be unto you. In ancient days you were born from the ocean and were seized by the hand of Lord Viṣṇu, and thus you are honored by all the demigods.”

*tava nādena jīmūtā
vitrasanti surāsurāḥ
śaśāṅka-yuta-dīptābha
pāñcajanya namo 'stu te*

“O Pāñcajanya, let all obeisances be unto you. O you who are endowed with a brilliant color like the moon, because of your roaring sound the mountains, clouds, demigods and demons tremble in fright.”

*garbhā devāri-nārīṇām
vilayante sahasra-dhā
tava nādena pātāle
pāñcajanya namo 'stu te*

“O Pāñcajanya, let all obeisances be unto you. By your roaring sound, in the lower planetary systems the wombs of the demons' wives are destroyed into thousands of pieces.”

Next one should place a small blowing conch (J) in front of oneself, just to the right of the bathing conchshell. This conchshell can be blown three times before one bathes the Lord, or if there is an assistant *pūjārī* he can blow it throughout the bathing period of the Deity.

In front of the blowing conch, a little further away from oneself, one should establish the bell (K). Pouring a few drops of water on the floor, one should use the water to draw the triangular design (☆) on the place where the bell will sit. Then, chanting: *om astrāya phaṭ*, one should take some water from the waterpot in his hand and sprinkle it on the bell, which should be sitting on a small round metal tray, a little bigger than the circumference of the bell. Then, saying *om ādhāra-śaktaye namaḥ*, one should place the bell on the triangular design. Then, chanting *om jaya-dhvani-mantramātre svāhā*, one should offer, in *ārati* fashion, a flower petal dipped in *candana* to the bell. Then one should adhere the flower petal to the bell and the bell should be rung. Now that the bell has been established one should chant the following prayer, meditating that the bell is a servant of the Supreme Lord:

*sarva-vādyamayi ghaṇṭe
deva-devasya vallabhe
tvām vinā naiva sarveṣāṁ
śubhaṁ bhavati śobhane*

“O beautiful bell, O one who is dear to the God of gods, Śrī Kṛṣṇa, you embody the sweet sound of all music. Without you there is no auspiciousness for anyone.”

Now one should establish the *pādyā-pātra* (N) (container that holds water for washing the Lord's feet) in front of the bathing

conchshell and slightly further away from oneself. This is done by making the triangular design with water on the floor where the *pādyā-pātra* will sit. Then one should take some water in one's hand and sprinkle it on the *pātra* while chanting the *mantra*: *om astrāya phaṭ*. Then one should place it on the triangular design, saying: *om ādhāra-śaktaye namaḥ*. Then, sticking a *tulasī* leaf and one flower petal dipped in *candana* in the middle of the *pādyā-pātra*, one should put some *tulasī* leaves in it (except when worshipping the spiritual master), and then fill the *pātra* with water from the waterpot. After this, one should take one's sacred thread, and, wrapping it around one's thumb, one should chant the *kṛṣṇa-mūla-mantra* eight times over the *pādyā-pātra*. The left hand should cover the fingers of the right hand while one is chanting the *mūla-mantra*. In front of the *pādyā-pātra* one should establish the *arghya-pātra* (O) (the container which holds various liquids and ingredients for offering the Lord to drink). One should draw the triangular design with water on the floor, wash the *pātra* while chanting the *mantra*: *om astrāya phaṭ*, and place it on the triangular design with the *mantra*: *om ādhāra-śaktaye namaḥ*. Then one should place a *tulasī* leaf (except for the spiritual master) and a flower petal dipped in *candana*, as well as the ingredients of the *arghya*, in the *arghya-pātra*. The ingredients are as follows: water, milk, yogurt, tips of *kuśa* grass (if available), white rice, white mustard seeds, barley and sesame seeds, or in shortened form, *candana* (which should always be mixed with camphor), flower petals and water. For *viṣṇu-tattva* Deities *tulasī* leaves may also be added to the list of ingredients. After the ingredients have been added one should chant the *kṛṣṇa-mūla-mantra* over the *arghya-pātra* eight times in the same manner as was done for the *pādyā-pātra*.

Next, one should establish the *ācamanīya-pātra* (P) (container for holding water to wash the Lord's mouth) in front of the *arghya-pātra*, in the same manner as the previous two *pātras* were established. After establishing the *ācamanīya-pātra* one should place in it a flower petal dipped in *candana*, a *tulasī* leaf (except for the *guru*) and a mixture of nutmeg, ground cloves and water from the waterpot. Then one should chant the *kṛṣṇa-mūla-mantra* eight times over the *ācamanīya-pātra* in the previously described manner. Now one should establish the *madhuparka-pātra* (Q) in front of the *ācamanīya-pātra* in the same way as the other *pātras* were established. Then one should add a *tulasī* leaf and a flower petal dipped in *candana* as well as *madhuparka*, a mixture of milk,

yogurt, sugar, ghee and honey, which should be kept in a container to the side of oneself. Then one should chant the *kṛṣṇa-mūla-mantra* eight times over the *madhuparka-pātra* as done for the other *pātras*.

Now one should establish, in front of the Deity's *āsana* (A), which should be directly across from oneself, the *snāna-pātra* (bathing receptacle) in the following way: With water one should make the triangular design on the floor where the *snāna-pātra* will sit. Then, washing the *snāna-pātra* with water from the waterpot one should chant: *om astrāya phaṭ* and place the bathing receptacle on the triangular design in front of the Deity's *āsana*, chanting: *om ādhāra-śaktaye namaḥ*.

Next one should place an incense holder (I) with three sticks of incense in it in front of oneself, to the right of the blowing conch-shell. After this one should place a five-wicked ghee lamp (H) on a small metal tray to the right of the incense holder.

Now one should place the *candana-pātra* (D) (sandalwood paste container), in front of the *pañcapātra*, a little further away from oneself. Then one should place the *tulasī-pātra* (C) (container for holding *tulasī* leaves) in front of the *candana-pātra*, and in front of that one should place the *puṣpa-pātra* (B) (container for holding flowers). The waterpot should sit in front of the bell, or, if it is too large, it should be placed to the side. The *visarjanīya-pātra* (F) (throw-out pot) and *arcana-pātra* (G) (a metal bowl-shaped container) should be placed to the right of the *puṣpa-pātra* and *tulasī-pātra*. Any other articles (R) required for the *pūjā*, such as a towel to dry the Lord after His bath, scented oil, *tilaka*, etc., should be placed within easy reach.

B. Abridged Procedure

The unabridged procedure is actually less difficult than it seems upon first reading; however, if one does not feel capable, at this stage, of performing such a system of worship, then he may set up the paraphernalia in the proper positions (see diagram) while meditating that the articles are completely spiritual, and, inasmuch as it is the Lord's personal paraphernalia, it is also worshipable. After the paraphernalia is set up one should wrap his sacred thread around his thumb and chant the *kṛṣṇa-mūla-mantra* (*klīm kṛṣṇāya namaḥ*) eight times, covering the fingers of his right hand with his left.

17 / Viṣṇu-smaraṇam

It is enjoined in the *śāstras* that before performing the *pūjā* one should purify himself by remembering Lord Viṣṇu and performing *maṅgala-śānti*. After establishing the *pātras* and articles of worship one should recite the following *mantras* to invoke within the mind remembrance of the Supreme Lord:

A. Unabridged Procedure

*(om) yaṁ brahma vedānta-vido vadanti
pare pradhānaṁ puruṣaṁ tathānye
viśvodgateḥ kāraṇam īśvaraṁ vā
tasmai namo vighna-vināśāya*

“Obeisances unto Him who is the destroyer of all obstacles, who the knowers of Vedānta describe as the Supreme Brahman, and who others describe as the *pradhāna*, or totality of mundane elements. Some describe Him as the supreme male person, or *puruṣa*, while others describe Him as the Supreme Lord and the cause of the creation of the universe.” (*Viṣṇu Purāṇa*)

*om tad viṣṇoḥ paramaṁ padaṁ sadā
paśyanti sūrayo divīva cakṣur-ātataṁ
tad viprāso vipanyavo jāgrvāṁsaḥ
samindhate viṣṇor yat paramaṁ padam*

“Just as the sun’s rays in the sky are extended to the mundane vision, so in the same way the wise and learned devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake *brāhmaṇas* are able to see the spiritual world, they are also able to reveal that supreme abode of Lord Viṣṇu.” (*Rg Veda* 1.22.20)

*(om) mādhave mādhave vāci
mādhave mādhave ḥṛdi
smaranti sādhaveḥ sarve
sarva-kāryeṣu mādhavam*

“Lord Mādhava is in one’s words and Lord Mādhava is in one’s heart. All the saintly persons remember Lord Mādhava, the husband of the goddess of fortune, in all their undertakings.” (*Nara-siṁha Purāṇa*)

*om kṛṣṇo vai sac-cid-ānanda-ghanaḥ kṛṣṇa ādi-puruṣaḥ
kṛṣṇaḥ puruṣottamaḥ kṛṣṇo hā u karmādi-mūlaḥ kṛṣṇaḥ sa
ha sarvaih kāryaḥ kṛṣṇaḥ kāśaṇ-kṛd-ādīśa-mukha-prabhu-
pūjyaḥ kṛṣṇo 'nādis tasminn ajāṇḍāntar-bāhye yan
maṅgalaḥ tal labhate kṛtī*

“Lord Kṛṣṇa is the color of a new rain cloud, therefore He is compared to a transcendental cloud full of eternity, bliss and cognizance. He is the original and supreme person. He is the origin of all activities and the one and only Lord of all. He is the worshipful Lord of the best of demigods, the controller of Brahmā, Viṣṇu and Śiva. Kṛṣṇa is without any beginning. Whatever auspiciousness is found within or beyond this universe the devotee obtains in Kṛṣṇa alone.” (*Kṛṣṇa Upaniṣad, Ṛg Veda*)

*(om) hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

B. Abridged Procedure

One may chant the above *mantras* (or any combination of them) and then chant the Hare Kṛṣṇa *mantra*.

18 / Maṅgala-śānti

Now one should perform *maṅgala-śānti* by first taking in one's hand some rice mixed with tumeric or *kuṅkuma*, or alternatively a flower petal dipped in *candana*. This rice should be kept in a small container by one's side. Now one should chant the following verses:

A. Unabridged Procedure

*(om) svasti no govindaḥ svasti no 'cyutānantau
svasti no vāsudevo viṣṇur dadhātu
svasti no nārāyaṇo naro vai
svasti naḥ padmanābhaḥ puruṣottamo dadhātu
svasti no viśvakṣeno viśveśvaraḥ
svasti no hr̥ṣīkeśo harir dadhātu
svasti no vainateyo hariḥ
svasti no 'ñjanā-suto hanūr bhāgavato dadhātu
svasti svasti sumaṅgalaiḥ keśo mahān śrī-kṛṣṇaḥ sac-cid-ānanda-
ghanaḥ sarveśvareśvaro dadhātu*

“May Lord Govinda, Acyuta, Ananta Śeṣa, Vāsudeva and Lord Viṣṇu bestow auspiciousness upon us. May Nara-Nārāyaṇa, Padmanābha and Puruṣottama bestow auspiciousness upon us. May Viśvakṣena, the Lord of the universe, Hṛṣīkeśa and Lord Hari bestow auspiciousness upon us. May Garuḍa and the son of Añjanā, who is the great devotee of Lord Rāma, Hanumān, bestow auspiciousness upon us. May the great and only Lord of auspiciousness, Śrī Kṛṣṇa, who is like a transcendental cloud full of eternity, knowledge, and bliss and who is the Lord of all the demigods, bestow upon us all prosperity and auspiciousness.”
(*Kṛṣṇa Upaniṣad, Ṛg Veda*)

*karotu svasti me kṛṣṇaḥ
sarva-lokeśvareśvaraḥ
kārṣṇādayaś ca kurvantu
svasti me loka-pāvanāḥ*

“May Lord Kṛṣṇa, the Lord of the demigods, the presiding controllers of all the worlds, bestow auspiciousness upon me. May His devotees, who are the saviors of all people, bestow benedictions of auspiciousness upon me.” (*Sammohana Tantra*)

*kṛṣṇo mamaiva sarvatra
svasti kuryāt śriyā samam
tathaiva ca sadā kārṣṇiḥ
sarva-vighna-vināśanaḥ*

“May Lord Kṛṣṇa along with His beloved Rādhā bring about prosperity and auspiciousness at all times. In the same way may the devotee of Kṛṣṇa, who is able to destroy all obstacles, always bring about auspiciousness.” (*Viṣṇu Yāmala Saṁhitā*)

*(om) hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

After chanting these *mantras* the flower petal or rice should be thrown over one's shoulder.

B. Abridged Procedure

One may chant any of the above *mantras* (or any combination of them) and then chant the Hare Kṛṣṇa *mantra*, or he may simply chant the Hare Kṛṣṇa *mantra*.

After chanting these *mantras* the flower petal or rice should be thrown over one's shoulder.

19 / Bhūta-śuddhi

Before performing the worship of the Supreme Lord, the *bhūta-śuddhi* is necessary. *Bhūta-śuddhi* means a particular meditation for purifying one's existence and consciousness. This meditation should be as follows:

“I am by nature the eternal servant of Kṛṣṇa, but by misfortune, due to being inimical towards Him from time immemorial, I have been identifying with this body and have been wandering in the cycle of birth and death again and again in this material existence, being burnt by the three-fold miseries. Now, as a result of some unimaginable good fortune, by the mercy of my spiritual master, I know that I am the eternal servant of Kṛṣṇa, that I am an infinitesimal spiritual being, completely apart from the gross and subtle body. Now, by the order of my spiritual master, following in his footsteps, I have obtained the good fortune of being able to serve his lotus feet as well as the lotus feet of Lord Caitanya Mahāprabhu and Rādhā-Śyāmasundara.”

Thinking in this way the *pūjārī* should recite the following *mantra* and meditate upon himself as follows:

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdra
nāhaṁ varṇī na ca gr̥ha-patir no vanastho yatir vā
kintu prodyan nikhila paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

“I am not a *brāhmaṇa*; I am not a *kṣatriya*; nor am I a *vaiśya* or a *śūdra*. Neither am I a *brahmacārī*, nor a *gr̥hastha*, nor a *vānaprastha*, nor a *sannyāsī*, but I am simply the servant of the servant of the servant of the lotus feet of the eternally self-manifesting ocean of nectar of the highest bliss, the master of the *gopīs*, Śrī Kṛṣṇa.” (*Padyāvalī* 74)

*divyaṁ śrī-hari-mandirāḍhya-tilakaṁ kaṇṭhaṁ sumālānviṭaṁ
vakṣaḥ śrī-hari-nāma-varṇa-subhagaṁ śrī-khaṇḍa-liptaṁ punaḥ
pūtaṁ sūkṣmaṁ namāmbaraṁ vimalatāṁ nityaṁ vahantīm tanuṁ
dhyāyet śrī-guru-pāda-padma nikaṭe sevotsukāṁ cātmanaḥ*

“The devotee should meditate, with great enthusiasm for serving at the lotus feet of his spiritual master, on his own body, completely pure and cleansed from all contaminations, with the temple of Śrī Hari on his forehead (*tilaka*), on his neck beautiful *tulasī* beads, on his chest the syllables of the holy name and

sandalwood pulp which has been offered to the Lord on his forehead and wearing on his body light and shining new garments.”

NOTE: To abridge the *bhūta-śuddhi* procedure one may omit the second Sanskrit *mantra*.

20 / Prayers in Worship of the Spiritual Master

(a)

“At the Yogapīṭha in Śrī Māyāpur in the spiritual abode of Navadvīpa, Lord Gaurasundara is sitting on a jeweled throne. On His right is Lord Nityānanda; on His left is Śrī Gadādhara. In front with folded hands are Śrī Advaita and Śrīvāsa, who is holding an umbrella over Their heads. On a jeweled platform below Lord Gaurāṅga’s, Śrīla Prabhupāda is sitting.”

Meditating in this way one should worship the spiritual master by chanting the following *mantras*:

*prātaḥ śrīman-navadvīpe
dvi-netraṁ dvi-bhujam gurum
varābhaya-pradam śāntam
smaret tan-nāma-pūrvakam*

“In the morning in Śrī Navadvīpa one should remember the form of the spiritual master, having two eyes, two arms, who is peaceful and who bestows all benediction and fearlessness when one chants his name.”

After reciting this *mantra* one should chant the *Gurv-aṣṭaka* of Śrīla Viśvanātha Cakravartī Ṭhākura.

*1) saṁsāra-dāvānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.”

2) *mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-māḍyan-manaso rasena
romāñca-kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam*

“Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the *saṅkīrtana* movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.”

3) *śrī-vigrahārādhana-nitya-nānā-
sṛṅgāra-tan-mandira-mārjanāḍau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.”

4) *catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-trptān hari-bhakta-saṅghān
kṛtvaiḥ trptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is always offering four kinds of delicious food (analyzed as those which are licked, chewed, drunk, and sucked). When the spiritual master sees that the devotees are satisfied by eating *bhagavat-prasāda*, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.”

5) *śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā-guṇa-rūpa-nāmnām
pratikṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava, and Their qualities, names and forms. The spiritual master aspires to relish

these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.”

6) *nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣanīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is very dear because he is expert in assisting the *gopīs*, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa’s conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.”

7) *sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

“The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari (Kṛṣṇa).”

8) *yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyam stuvaṁs tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

“By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise my spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.”

9) *śrīmad-guror aṣṭakam etad uccair
brāhme muhūrte paṭhati prayatnāt
yas tena vṛndāvana-nātha-sākṣāt-
sevaiva labhyā januṣo 'nta eva*

“At the time of death, direct service to Kṛṣṇa, the Lord of Vṛndāvana, is obtained by that person who, with great care and at-

tention, loudly recites this beautiful prayer to the spiritual master in the *brāhma-muhūrta*.”

NOTE: The inclusion of this ninth verse at this point in the *pūjā* does not necessarily imply that it should be used at other times when the chanting of the *Gurv-aṣṭaka* is called for.

The following prayers may also be chanted, but if one wants to abridge the *pūjā* procedure some of them may be omitted.

(b)

*tvaṁ gopikā vṛṣaraves tanayāntike 'si
sevādhikāriṇi guro nija-pāda-padme
dāsyāṁ pradāya kuru mām vraja-kānane śrī-
rādhāṅghri-sevana-rase sukhinīm sukhābdhau*

“O beloved spiritual master, you are always in the presence of the cowherd girl Rādhā, the daughter of King Vṛṣabhānu. Please award me service at your lotus-like feet, which are the proprietors of devotional service. Please place me in the ocean of joy by bestowing upon me happiness in the mellows of service at the feet of Śrī Rādhā in the groves of Vraja Dhāma.”

*mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
śrī-guruṁ dīna-tāraṇam*

“I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.”

*oṁ ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

“I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.”

*rādhā-sammukha-saṁsaktim
sakhī-saṅga-nivāsinīm
tvām ahaṁ satataṁ vande
mādhavāśraya-vigrahām*

“O spiritual master, I continually offer my obeisances unto you, who are always in the presence of Śrīmatī Rādhārāṇī and very much devoted to Her. You always reside in the association of Her confidantes, the *gopīs*, and you are the abode of loving devotion to Kṛṣṇa.”

*nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭhavāṭim
rādhā-kunḍam giri-varam aho rādhikā-mādhavāśām
prāpto yasya prathita-kṛpayā śrī-guruṁ taṁ nato 'smi*

“I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine *mantra*, the service of the son of Śacīmātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Gosvāmī, and his older brother Sanātana Gosvāmī, the supreme abode of Mathurā, the blissful abode of Vṛndāvana, the divine Rādhā Kunḍa and Govardhana Hill, and the desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.”

*he guro jñāna-da dīna-bandho
svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāsīna hitāvatāra
prasīda rādhā-praṇaya-pracāra*

“O spiritual master, O giver of divine wisdom, O friend of the fallen, you are the giver of your own bliss and you are the only ocean of mercy. Although dwelling in Vṛndāvana, you have descended for the welfare of fallen souls like myself and you are preaching the divine love of Rādhā for Kṛṣṇa. Please be kind upon me.”

*aṁśo bhagavato 'smy ahaṁ
sadā dāso 'smi sarvathā
tat-kṛpāpekṣako nityaṁ
tat-preṣṭhasāt karomi svam*

“I am a tiny part and parcel of the Supreme Lord and I am always and in every way His eternal servant. As I am always hoping for His mercy and kindness, I offer myself to His most dear servitor, my spiritual master.”

*vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

“I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone. They are oceans of mercy and are the purifiers of the fallen souls.”

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

21 / Offering Arghya

Arghya is a drink meant for offering to highly respectable persons upon greeting them. It consists of water, milk, yogurt, tips of *kuśa* grass (if available), white rice, white mustard seeds, barley and sesame seeds, or in shortened form, *candana* (which should always be mixed with camphor), flower petals and water. For *viṣṇu-tattva* Deities *tulasī* leaves may also be added. It is placed in a bowl (the *arghya-pātra*) and is offered to the Lord with a *kuśī* by holding it to His mouth and then pouring it into the *arcana-pātra*. A bell should be rung while this is done, and beforehand the following *mantra* should be chanted:

idam arghyam (& mūla-mantra)

22 / Offering Madhuparka

Madhuparka is a foodstuff meant for offering to highly respectable persons upon greeting them. It consists of ghee, sugar, honey, milk and yogurt, and should be placed in a bowl (called *madhuparka-pātra*). It is offered by holding a *kuśī* up to the Lord's mouth, and then pouring it into the bathing receptacle (*snāna-pātra*). Before doing this one should chant:

eṣa madhuparkaḥ (& mūla-mantra)

23 / Prayers in Worship of Lord Caitanya and Lord Nityānanda

*a) svaṛdhunyaś cāru-tīre sphuritam ati-br̥hat-kūrma-pr̥sthābha-
gātram
ramyārāmāvṛtam san-maṇi-kanaka-mahāsadma-saṅghaiḥ
parītam*

*nityaṁ pratyalayodyat-praṇaya-bhara-lasat-kṛṣṇa-saṅkīrtanāḍhyaṁ
śrī-vṛndāṭavy-abhinnaṁ tri-jagad-anupamaṁ śrī-navadvīpam īde*

“I praise that holy *dhāma*, Navadvīpa, which, being entirely non-different from Śrī Vṛndāvana, is completely different from the material world consisting of the three planetary systems. It is situated on the gorgeous banks of the Ganges covered by beautiful groves and gardens appearing in form like the back of a gigantic turtle. There are situated there many great palatial houses made of gold bedecked with brilliant jewels, where *kṛṣṇa-saṅkīrtana* is always being performed in the mellow of ecstatic love.”

Then, by chanting the following *mantra*, one should meditate on Śrī Caitanya Mahāprabhu, who is seated on a golden throne at the Yogapīṭha, His birthplace in Māyāpur:

*śrīman-mauktikadāma-baddha-cikuraṁ susmera-candrānanaṁ
śrī-khaṇḍāguru-cāru-citra-vasanaṁ srag-divya-bhūṣāñcitam
nṛtyāveśa-rasānumoda-madhuraṁ kandarpa-veśojjalaṁ
caitanyaṁ kanaka-dyutiṁ nija-janaīḥ saṁsevyamānaṁ bhaje*

“I worship Śrī Caitanya Mahāprabhu, who is being served by all His devotees and associates; whose hair is bound with strings of pearls; on whose moonlike face is the nectar of His gentle smile. His beautiful golden body is covered with lovely garments, smeared with sandalwood and *aguru*, and decorated with garlands and various shining ornaments. He is so charming, being absorbed as He is in the enjoyment of sweet mellows in dancing, and is more splendid in His dress than even Cupid himself.”

*b) yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaīḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha
(Cc. Ādi. 1.3)*

“What the *Upaniṣads* describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.”

*anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śrīyam*

*hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hr̥daya-kandare sphuratu vaḥ śacīnandanah*
(Cc. Ādi. 1.4)

“May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.”

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktir asmāḍ
ekātmānāv api bhuvi purā deha-bhedam gatau tau
caitanyākhyam prakaṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam*
(Cc. Ādi. 1.5)

“The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They have separated Themselves eternally. Now these two transcendental identities have again united in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.”

*śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīḍṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīḍṛśam veti lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduḥ*
(Cc. Ādi. 1.6)

“Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean.”

*dhyeyam sadā paribhava-ghnam abhīṣṭa-doham
tīrthāspadam śiva-virīñci-nutam śaraṇyam
bhṛtyārti-ham praṇata-pāla-bhavābdhi-potam
vande mahāpuruṣa te caraṇāravindam*
(S.B. 11.5.33)

“O Supreme Personality of Godhead, O protector of the surrendered souls, You are now playing the role of Your own devotee, and Your lotus feet are the only object of perpetual meditation for the pure living entities. They destroy the material existence of the living entity. They are the fulfiller of all desires, the abode of all holy places, worshipable even by Lord Brahmā and Lord Śiva, the shelter of all that exists, the destroyer of the troubles of Your devotees and the only boat for crossing over the ocean of material existence. Therefore I offer my obeisances unto Your lotus feet.”

*tyaktvā sudustya ja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahāpuruṣa te caraṇāravindam*
(S.B. 11.5.34)

“O Mahāprabhu, You have given up the goddess of fortune (Your wife), whose glance is desired by the great demigods, and who is the most difficult attachment to renounce. In order to keep the word of some *brāhmaṇa*’s curse, You have gone to the forest. Thus to show Your great mercy to the helpless living entities who are following *māyā*—the illusory energy— You have chased after them to give them Your own devotional service. Therefore I offer my humble obeisances unto Your lotus feet.”

*pañca-tattvātmakam kṛṣṇam
bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam
namāmi bhakta-śaktikam*
(Cc. Ādi. 1.14)

“I bow down to Lord Kṛṣṇa, who appears as a devotee (Lord Caitanya), as His personal expansion (Śrī Nityānanda), His incarnation (Śrī Advaita), His devotee (Śrī Śrīvāsa), and His energy (Śrī Gadādhara), and who is the source of strength for the devotees.”

*ānanda-līlāmaya-vigrahāya
hemābha-divyac-chavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanya-candrāya namo namas te*
(Caitanya-candrāmṛta)

“Obeisances unto Him, Śrī Caitanya-candra, the giver of the mellow of the highest love of Godhead, who is the embodiment of

blissful pastimes, and who is so beautiful, having a dazzling luster, like gold.”

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te 3x
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ
(Cc. Madhya 19.53)*

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.”

*nityānandam ahaṁ naumi
sarvānanda-karam param
hari-nāma-pradam devam
avadhūta-śiromaṇim*

“I bow down to the Supreme Lord Nityānanda Prabhu, who is the awarder of the highest joy to all, the bestower of the holy name and the crest jewel of all *paramahansa* mendicants.”

*saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhyā-rāmaḥ śaraṇaṁ mamāstu
(Cc. Ādi. 1.7)*

“May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.”

*māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvārye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyam
tam śrī-nityānanda-rāmaṁ prapadye
(Cc. Ādi. 1.8)*

“I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the *catur-vyūha* (consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha). He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.”

*māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
 śete sākṣāt kāraṇāmbhodhi-madhye
 yasyaikāṁśaḥ śrī-pumān ādi-devas
 taṁ śrī-nityānanda-rāmaṁ prapadye*
 (Cc. Ādi. 1.9)

“I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original *puruṣa*, the master of the illusory energy, and the shelter of all the universes.”

*yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī
 yan-nābhy-abjaṁ loka-saṅghāta-nālam
 loka-sraṣṭuḥ sūtikā-dhāma dhātus
 taṁ śrī-nityānanda-rāmaṁ prapadye*
 (Cc. Ādi. 1.10)

“I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.”

*yasyāṁśāṁśāṁśaḥ parātmākḥilānām
 poṣṭā viṣṇur bhāti dugdhābdhi-śāyī
 kṣauṇḍī-bhartā yat-kalā so 'py anantas
 taṁ śrī-nityānanda-rāmaṁ prapadye*
 (Cc. Ādi. 1.11)

“I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.”

*vande śrī-kṛṣṇa-caitanya-
 nityānandau sahoditau
 gauḍodaye puṣpavantau
 citrau śandau tamo-nudau*
 (Cc. Ādi. 1.2)

“I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the

darkness of ignorance and thus wonderfully bestow benediction upon all.”

śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

NOTE: The *pūjā* procedure may be abridged by omitting some of the prayers.

24 / Prayers in Worship of Śrī Śrī Rādhā-Kṛṣṇa

(a)

tato vṛndāvanam dhyāyet
paramānanda-varadhanam
sarvartu-kusumopetaṁ
patatri-gaṇa-nāditam
bhramad-bhramara-jhaṅkāra-
mukharī-kṛta-diṅ-mukham
kālindī-jala-kallola-
saṅgi-māruta-sevitam
nānā-puṣpa-latā-baddha-
vṛkṣa-śaṇḍaiś ca maṇḍitam
kamalotpala-kahlāra-
dhūli-dhūsaritāntaram
tan-madhye ratna-bhūmiṁ ca
sūryāyuta-sama-prabham
tatra kalpatarūdyānam
niyataṁ prema-varṣiṇam
māṇikya-śikharāmbi
tan-madhye maṇi-maṇḍapam
nānā-ratna-gaṇaiś citraṁ
sarvartu-suvirājitam
nānā-ratna-lasac-citra-
vitānair upaśobhitam

ratna-toraṇa-gopura-
māṇikyācchādanānvitam
koṭi-sūrya-samābhāsaṁ
vimuktaṁ ṣaṭ-taraṅgakaiḥ
tan-madhye ratna-khacitaṁ
svarṇa-simhāsaṇaṁ mahat
kamalotpala-kahlāra-
dhūli-dhūsaritāntaram
 (Gautamīya Tantra 4)

“Vṛndāvana-dhāma is a place of ever-increasing joy. Flowers and fruits of all seasons grow there, and that transcendental land is full of the sweet sound of various birds. All directions resound with the humming of bumblebees, and it is served with cool breezes and the waters of the Yamunā. Vṛndāvana is decorated with wish-fulfilling trees wound with creepers and beautiful flowers. Its divine beauty is ornamented with the pollen of red, blue and white lotuses. The ground is made of jewels whose dazzling glory is equal to a myriad of suns rising in the sky at one time. On that ground is a garden of desire trees, which always shower divine love. In that garden is a jeweled temple whose pinnacle is made of rubies. It is decorated with various jewels, so it remains brilliantly effulgent through all seasons of the year. The temple is beautified with bright-colored canopies, glittering with various gems, and endowed with ruby-decorated coverings and jeweled gateways and arches. Its splendor is equal to millions of suns, and it is eternally free from the six waves of material miseries. In that temple there is a great golden throne inlaid with many jewels. In this way one should meditate on the divine realm of the Supreme Lord, Śrī Vṛndāvana-dhāma.”

Next one should meditate on Rādhā and Kṛṣṇa seated on that throne:

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-simhāsana-sthau
śrī-śrī-rādhā-śrī-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi
 (Cc. Ādi. 1.16)

“I meditate on Śrī Śrī Rādhā and Govinda, who sit on an effulgent throne underneath a desire tree in a temple of jewels in Vṛndāvana. They are being served by Their most confidential associates, the *gopīs*.”

*sat-puṇḍarīka-nayanam
meghābhaṁ vaidyutāmbaram
dvi-bhujam jñāna-mudrādhyam
vana-mālinam īśvaram*

*divyālaṅkāraṇopetaṁ
sakhībhiḥ pariveṣṭitam
cid-ānanda-ghanam kṛṣṇam
rādhālingita-vigraham*

*śrī kṛṣṇam śrī-ghana-śyāmaṁ
pūrṇānanda-kalevaram
dvi-bhujam sarva-deveśam
rādhālingita-vigraham*

“I meditate on the Supreme Lord, Śrī Kṛṣṇa, who possesses beautiful lotus eyes, whose color is that of a new cloud, whose clothes are like lightning, who possesses two arms and a beautiful forest garland, and whose hand is indicating divine knowledge by exhibiting the *jñāna-mudrā*. That Kṛṣṇa is decorated with glittering ornaments and is surrounded by all the cowherd friends of Śrīmatī Rādhārāṇī. While being embraced by Śrīmatī Rādhārāṇī Herself, His form is intensified consciousness and bliss. Śrī Kṛṣṇa, who is intensely bluish-black, in His two-armed form, is the Lord of all the demigods, and His body is full of transcendental bliss.”

Śrī Gopāla-stuti (from Śrī Kṛṣṇa-upāśana) ^(b)

Atharva Vēdiya Gopāla-tāpanī Upaniṣad (Pūrva Vibhāga 36–47)

*om namo viśva-rūpāya
viśva-sthity-anta-hetave
viśveśvarāya viśvāya
govindāya namo namaḥ*

“Lord Brahmā, speaking to the great sages and saints, prayed to Lord Kṛṣṇa as follows: I offer my humble obeisances to Lord Kṛṣṇa, who is the giver of pleasure to the cows, whose external form is the form of the universe, who is the cause of the maintenance and dissolution of the material universe, and who is the Lord of the universe.”

*namo vijñāna-rūpāya
paramānanda-rūpiṇe*

*kr̥ṣṇāya gopī-nāthāya
govindāya namo namaḥ*

“I offer my obeisances to Lord Kṛṣṇa, who is the giver of pleasure to the cows, who is the Lord of the *gopīs* and who is the embodiment of unlimited knowledge and the highest bliss.”

namaḥ kamala-netrāya SB. 1.8.21
namaḥ kamala-māline
namaḥ kamala-nābhāya
kamalā-pataye namaḥ

“I offer my obeisances to Kṛṣṇa, who possesses lotus-petal eyes, who wears a garland of sweet-smelling lotus flowers, who has a lotus navel and who is the Lord of the *gopīs*, who are as beautiful as lotus flowers.”

barhāpīḍābhirāmāya
rāmāyākunṭha-medhase
ramā-mānasa-haṁsāya
govindāya namo namaḥ

“I offer my obeisances to Lord Govinda, who looks very beautiful wearing a peacock feather upon His head. His plenary expansion is Lord Rāmacandra, His intelligence is eternal and ever-fresh, and He is the swan that swims in the mind of Lakṣmī-devī.”

kaṁsa-vamśa-vināśāya
keśi-cāṇūra-ghātine
vṛṣabha-dhvaṇya-vandyāya
pārtha-sārathaye namaḥ

“I offer my obeisances unto Kṛṣṇa, who is the destroyer of the dynasties of demons headed by King Kaṁsa. He is the slayer of the Keśi demon and the wrestler Cāṇūra. He is offered prayers by Lord Śiva, whose chariot flag is marked with the insignia of Nandi, the bull, and He is the chariot driver of the son of Prthā, Arjuna.”

veṇu-vādāna-śīlāya
gopālāyāhi-mardine
kālindī-kūla-lolāya
lola-kunḍala-dhāriṇe

“I offer my obeisances to Kṛṣṇa, who is accustomed to playing on a flute, who is the protector of the cows and the chastiser of the Kālīya serpent. He is fond of wandering here and there on the

banks of the Yamunā and He is beautified by wearing swinging earrings.”

*ballavī-vadanāmbhoja-
māline nṛtya-śāline
namaḥ praṇata-pālāya
śrī-kṛṣṇāya namo namaḥ*

“I offer my obeisances again and again unto Śrī Kṛṣṇa, who wears a garland of kisses from the lotus mouths of the *gopīs*. He is conversant with the art of dancing and is the protector of the surrendered souls.”

*namaḥ pāpa-praṇāśāya
govardhana-dharāya ca
pūtanā-jīvitāntāya
tṛṇāvartāsu-hāriṇe*

“I offer my obeisances unto Lord Kṛṣṇa, who is the destroyer of the sins of the fallen souls. He is the lifter of Govardhana Hill, He brought about the end to the life of Pūtanā and He took away the life of the demon Tṛṇāvarta.”

*niṣkalāya vimohāya
śuddhāyāśuddha-vairiṇe
advitīyāya mahate
śrī-kṛṣṇāya namo namaḥ*

“I offer my humble obeisances again and again unto the great Lord Kṛṣṇa, who is beyond the illusion of *māyā* and from whom that illusion comes. He is the supreme pure, the enemy of the demons and is one without a second.”

*prasīda paramānanda
prasīda parameśvara
ādhi-vyādhi-bhujāṅgena
daṣṭam mām uddhara prabho*

“O Supreme Lord, O reservoir of the highest pleasure, be pleased upon me. I have been bitten by the poisonous snake of mental and bodily miseries. Therefore, O Lord, please deliver me.”

*śrī-kṛṣṇa rukmiṇī-kānta
gopī-jana-manohara
saṁsāra-sāgare magnam
mām uddhara jagad-guro*

“O Lord Kṛṣṇa, O lover of Rukmiṇī, O attractor of the minds of the *gopīs*, please uplift me, for I am immersed in the ocean of birth and death, O spiritual preceptor of the universe.”

*keśava kleśa-haraṇa
nārāyaṇa janārdana
govinda paramānanda
mām samuddhara mādharma*

“O Lord Keśava, O destroyer of the three-fold miseries, O only refuge of all souls, O destroyer of the Jana demons, O Govinda, O reservoir of pleasure, please uplift me who am fallen, O husband of the goddess of fortune.”

*he kṛṣṇa karuṇā-sindho
dīna-bandho jagat-pate
gopeśa gopikā-kānta
rādhā-kānta namo 'stu te*

“O my dear Kṛṣṇa, You are the friend of the distressed, the ocean of mercy, and the Lord of creation. You are the master of the cowherdsmen and the lover of the *gopīs*, especially Rādhārāṇī. I offer my respectful obeisances unto You.”

Rādhā-Stuti

*rādhā rāseśvarī ramyā
rāmā ca paramātmanaḥ
rāsodbhavā kṛṣṇa-kāntā
kṛṣṇa-vakṣa-sthala-sthitā*

“Beautiful Śrīmatī Rādhārāṇī is the queen and the origin of the *rāsa* dance. She is the giver of pleasure to Kṛṣṇa, who is the Super-soul in the hearts of all. She is the lover of Kṛṣṇa and is always situated upon the chest of the Lord.”

*kṛṣṇa-prāṇādhivevī ca
mahā-viṣṇoḥ prasūṛ api
sarvādyā viṣṇu-māyā ca
satyā nityā sanātani*

“She is the presiding Deity of Kṛṣṇa’s very life, and She is the first of all persons, the energy of Lord Viṣṇu, the embodiment of truthfulness—eternal and ever-youthful.”

*brahma-svarūpā paramā
nirliptā nirguṇā parā
vṛndā vṛndāvane tvaṁ ca
virajā-taṭa-vāsini*

“Her form is spiritual, therefore She is transcendental and beyond mundane qualities. She is divine energy and is unattached. O Rādhā, in Vṛndāvana You are the leader of the *gopīs*, and You reside on the banks of the Virajā River.”

*goloka-vāsini gopī
gopīśā gopa-mātrkā
sānandā paramānandā
nanda-nandana-kāmini*

“She is a resident of Goloka Vṛndāvana and is a cowherd damsel. She is the queen of the *gopīs* and the divine mother of the cowherd boys. She is joyful and always experiencing the highest bliss, and She incites lusty desires in the heart of the son of Nanda.”

*vṛṣabhānu-sutā śāntā
kāntā pūrṇatamā tathā
kāmyā kalāvatī-kanyā
tīrtha-pūtā satī śubhā*

“Rādhā is the daughter of Mahārāja Vṛṣabhānu. She is very peaceful and lovely. She is completely contented and fulfilled, very pleasing and is the daughter of Kalāvatī. She is the purifier of the *tīrthas* and She is most auspicious and chaste to Lord Kṛṣṇa.”

*saṁsāra-sāgare ghore
bhūtaṁ māṁ śaraṇāgatam
sarvebhyo 'pi vinirmuktaṁ
kuru rādhe sureśvari*

“O Rādhā, I have fallen into the horrible ocean of birth and death and am frightened, but I am seeking Your shelter. O Queen of the demigods, please free me from all fears.”

*tvat-pāda-padma-yugale
pāda-padmaṁlayārcite
dehi mahyaṁ parāṁ bhaktiṁ
kṛṣṇena parisevite*

“O Rādhikā, please give me transcendental devotional service to Your lotus feet, which are worshiped by Lord Brahmā and Lakṣmī, and which are served even by Lord Kṛṣṇa.”

*tapta-kāñcana-gaurāṅgi
rādhe vṛndāvaneśvari
vṛṣabhānu-sute devi
praṇamāmi hari-priye*

“O Śrīmatī Rādhārāṇī, I offer my respects to You whose bodily complexion is like molten gold. O Goddess, You are the queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and are very dear to Lord Kṛṣṇa.”

*mahābhāva-svarūpā tvam
kṛṣṇa-priyā-varīyasi
prema-bhakti-prade devi
rādhike tvāṁ namāmy aham*

“O Śrīmatī Rādhārāṇī, You are the exalted form of *mahābhāva*, therefore You are the most dear to Kṛṣṇa. O Goddess, You alone are able to bestow pure love for the Supreme Lord; therefore I offer my humble obeisances unto You.”

Pādyā-pañcaka

*saṁsāra-sāgarān nātha
putra-mitra-grhāṅganāt
goptārau me yuvām eva
prapanna-bhaya-bhañjanau*

“O Rādhā-Kṛṣṇa, You are my protectors from the ocean of material existence which is characterized by sons, friends, household and land. Therefore You are known as the destroyers of the fear of those who are surrendered unto You.”

*yo 'haṁ mamāsti yat-kiñcid
iha loka parātra ca
tat sarvaṁ bhavato 'dyaiva
caraṇeṣu samarpitam*

“O Your Lordships, myself and whatever little bit is mine in this world and in the next, all that, I now offer unto Your lotus feet.”

*aham apy aparādhānām
ālayas tyakta sādhanah*

*agatiś ca tato nāthau
bhavantau me parā gatiḥ*

“O Your Lordships, I am certainly the abode of many offenses, and am completely devoid of the practice of devotional service; neither do I have any resort or shelter. Therefore, I am taking You as my ultimate goal.”

*tavāsmi rādhikā-nātha
karmaṇā manasā girā
kṛṣṇa-kānte tavaivāsmi
yuvām eva gatiḥ mama
śaraṇaṁ vām prapanno 'smi
karuṇā-nikarākarau
prasādaṁ kuru dāsyam bho
mayi duṣṭe 'parādhini*

“O Lord of Śrīmatī Rādhārāṇī, I am Yours; my actions, mind and words. O lover of Śrī Kṛṣṇa, Śrīmatī Rādhārāṇī, I belong to You alone. You both are my only shelter. O Rādhā and Kṛṣṇa, ocean of mercy, I am taking shelter of You. Please be pleased upon me and make me Your servant, although I am such a fallen offender.”

Vijñapti-pāñcaka

*mat-samo nāsti pāpātma
nāparādhi ca kaścana
parihāre 'pi lajjā me
kiṁ bruve puruṣottama
yuvatīnām yathā yūni
yūnām ca yuvatau yathā
mano 'bhiramate tadvan
mano me ramatām tvayi*

“O Puruṣottama, there is no sinful person or offender who is equal to me. How can I describe my shame? Just as the minds of young ladies take pleasure in a young man, and the minds of young men take pleasure in a young woman, kindly let my mind take pleasure in You, alone.”

*bhūmau skhalita-pādānām
bhūmir evāvalambanam
tvayi jātāparādhānām
tvam eva śaraṇaṁ prabho*

“Just as the ground is the only support for those whose feet have slipped, so also You alone are the only shelter, even for those who have committed offense to You.”

*govinda-vallabhe rādhe
prārthaye tvām ahaṁ sadā
tvadīyam iti jñātu
govindo mām tvayā saha*

“O Śrīmatī Rādhārāṇī, the dearest of Lord Govinda, this is always my request to You—please let Lord Govinda, along with Yourself, consider me to be one of Your assistants.”

*rādhe vṛndāvanādhīse
karuṇāmṛta-vāhini
kṛpayā nija-pādābja-
dāsyam mahyam pradīyatām*

“O Śrīmatī Rādhārāṇī, O queen of Vṛndāvana, You are a river flowing with the nectar of mercy. Please be kind upon me, and give me a little service at Your lotus feet.”

NOTE: The *pūjā* may be abridged by omitting some of the above prayers.

25 / Upāṅga-pūjā for the Worship of Kṛṣṇa's Paraphernalia

The Rādhā Kṛṣṇa *pūjārī* should worship the flute, flower garland, the mark of *śrīvatsa* and the Kaustubha jewel on the Lord with flowers dipped in *candana*, in *ārati* fashion. They should be offered to His flute with the *mantra*: *ete gandha-puṣpe om śrī-mukha-veṇave namaḥ*, to His garland with the *mantra*: *ete gandha-puṣpe om vakṣasi vana-mālāyai namaḥ*. To the mark of *śrīvatsa* on the right side of His chest they should be offered with the *mantra*: *ete gandha-puṣpe om dakṣa-stanorddhe śrīvatsāya namaḥ*, and to the Kaustubha gem on the left side of His chest with the *mantra*: *ete gandha-puṣpe om svaya-stanorddhe kaustubhāya namaḥ*.

26 / Prayers in Worship of Lord Jagannātha

(a)

Jagannāthāṣṭaka

(issued from the mouth of Śrī Caitanya Mahāprabhu)

(1)

*kadācit kālindī-taṭa-vipina-saṅgītaka-ravo
mudābhīrī-nārī-vadana-kamalāsvāda-madhupaḥ
ramā-śambhu-brahmāmara-pati gaṇeśārcita-pado
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

“Sometimes in great happiness Lord Jagannātha, with His flute, makes a loud concert in the groves on the banks of the Yamunā. He is like a bumblebee who tastes the beautiful lotus-like faces of the cowherd damsels of Vraja, and His lotus feet are worshiped by great personalities such as Lakṣmī, Śiva, Brahmā, Indra and Gaṇeśa. May that Jagannātha Svāmī be the object of my vision.”

(2)

*bhuje savye veṇuṁ śirasi śikhi-puccham kaṭiṭaṭe
dukūlaṁ netrānte sahacara-kaṭākṣaṁ vidadhate
sadā śrīmad-vṛndāvana-vasati-līlā-paricayo
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

“In His left hand Lord Jagannātha holds a flute. On His head He wears the feathers of peacocks and on His hips He wears fine yellow silken cloth. Out of the corners of His eyes He bestows sidelong glances upon His loving devotees and He always reveals Himself through His pastimes in His divine abode of Vṛndāvana. May that Jagannātha Svāmī be the object of my vision.”

(3)

*mahāmbhodhes tīre kanaka-rucire nīla-śikhare
vasan prāsādāntaḥ sahaja-balabhadreṇa balinā
subhadrā-madhya-sthaḥ sakala-sura-sevāvasara-do
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

“Residing on the shore of the great ocean, within a large palace situated upon the crest of the brilliant, golden Nīlācala Hill, along with His powerful brother Balabhadra, and in the middle of Them His sister Subhadrā, Lord Jagannātha bestows the opportunity for

devotional service upon all godly souls. May that Jagannātha Svāmī be the object of my vision.”

(4)

*krpā-pārāvāraḥ sajala-jalada-śreṇi-ruciro
ramā-vāṇī-rāmaḥ sphurad-amala-paṅkeruha-mukhaḥ
surendrair ārādhyaḥ śruti-gaṇa-śikhā-gīta-carito
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

“Lord Jagannātha is an ocean of mercy and He is beautiful like a row of blackish rain clouds. He is the storehouse of bliss for Lakṣmī and Sarasvatī, and His face is like a spotless full-blown lotus. He is worshiped by the best of demigods and sages, and His glories are sung by the *Upaniṣads*. May that Jagannātha Svāmī be the object of my vision.”

(5)

*rathārūḍho gacchan pathi milita-bhūdeva-pāṭalaiḥ
stuti-prādurbhāvaṁ prati-padam upākarmaṇya sadayaḥ
dayā-sindhur bandhuḥ sakala-jagatām sindhu-sutayā
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

“When Lord Jagannātha is on His Ratha-yātrā cart and is moving along the road, at every step there is a loud presentation of prayers and songs chanted by large assemblies of *brāhmaṇas*. Hearing their hymns Lord Jagannātha is very favorably disposed towards them. He is the ocean of mercy and the true friend of all the worlds. May that Jagannātha Svāmī, along with His consort Lakṣmī, who was born from the ocean of nectar, be the object of my vision.”

(6)

*para-brahmāpīḍaḥ kuvalaya-dalotphulla-nayano
nivāsī nīlādrau nihita-caraṇo 'nanta-śīrasi
rasānando rādhā-sarasa-vapur-ālingana-sukho
jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

“He is the ornament of the head of Lord Brahmā and His eyes are like the full-blown petals of the lotus. He resides on the Nīlācala Hill, and His lotus feet are placed on the heads of Anantadeva. Lord Jagannātha is overwhelmed by the mellows of love and He becomes joyful in the embracing of the body of Śrīmatī Rādhārāṇī, which is like a cool pond. May that Jagannātha Svāmī be the object of my vision.”

(7)

*na vai yāce rājyaṁ na ca kanaka-māṇikya-vibhavaṁ
 na yāce 'haṁ ramyāṁ sakala-jana-kāmyāṁ vara-vadhūṁ
 sadā kāle kāle pramatha-patinā gīta-carito
 jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

“I do not pray for a kingdom, nor for gold, rubies, and wealth. I do not ask for an excellent and beautiful wife as desired by all men. I simply pray that Jagannātha Svāmī, whose glories are always sung by Lord Śiva, be the constant object of my vision.”

(8)

*hara tvaṁ saṁsāraṁ drutataram asāraṁ sura-pate
 hara tvaṁ pāpānāṁ vitatim aparāṁ yādava-pate
 aho dīne 'nāthe nihita-caraṇo niścitam idaṁ
 jagannāthaḥ svāmī nayana-patha-gāmī bhavatu me*

“O Lord of the demigods, please quickly remove this useless material existence I am undergoing. O Lord of the Yadus, please destroy this vast ocean of sins which has no shore. Alas, this is certain that Lord Jagannātha's lotus feet are bestowed upon those who feel themselves fallen and have no shelter in this world but Him. May that Jagannātha Svāmī be the object of my vision.”

(b)

*namāmiśvaraṁ sac-cid-ānanda-rūpaṁ
 lasat-kunḍalaṁ gokule bhrājamānam
 yaśodā-bhiyolūkhalād dhāvamānaṁ
 parāmrṣtam atyantato drutya gopyā
 (Dāmodarāṣṭaka, 1, Padma Purāṇa)*

“To the Supreme Lord Śrī Damodara, who possesses an eternal form of bliss and knowledge, whose glistening earrings are swinging to and fro, who is brilliantly shining in the abode of Gokula, and who, due to His offense for breaking the yogurt pot, is running from the butter churn in fear of mother Yaśodā, but who has been ultimately caught by her from behind, I offer my humble obeisances.”

*śrī-brahmovāca
 naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
 guñjāvataṁsa-paripiccha-lasan-mukhāya*

*vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśu-pāṇḡajāya*
(S.B. 10.14.1)

After stealing the cows and cowherd boys, Lord Brahmā prayed thus to Kṛṣṇa: “O supreme worshipable Lord, I offer my humble obeisances and prayers unto You, who are the son of Mahārāja Nanda. Your bodily features are the color of stormclouds, and You wear yellow silken garments which shine like lightning. In Your ears You wear small, round earrings made of red *gunja* berries, Your head is ornamented with peacock feathers, and Your face is brilliantly shining. You are beautified and endowed with a flower garland around Your neck, and You are decorated with a stick for driving cows, a buffalo horn bugle and a flute. You stand before me with a morsel of food in Your hand. I offer my obeisances to Your small, soft lotus feet.”

*sa eva go-dhanam lakṣmā
niketaṁ sita-go-vṛṣam
cārayann anugān gopān
raṇad-veṇur arīramat*
(S.B. 3.2.29)

“While herding the beautiful cows and bulls, the Lord, who is the reservoir of all opulence and fortune, would blow His flute, and thus He enlivened His faithful followers, the cowherd boys.”

*sitātapatra-vyajanair upaskṛtaḥ
prasūna-varṣair abhivarṣitaḥ pathi
piśaṅga-vāsā vana-mālayā babhau
ghano yathārkoḍupa-cāpa-vaidyutaiḥ*
(S.B. 1.11.27)

“As the Lord passed along the public road of Dvārakā, His head was protected from the sunshine by a white umbrella. White *cāmara* fans moved in semicircles, and showers of flowers fell upon the road. His yellow garments and garlands of flowers made it appear as if a dark cloud was surrounded simultaneously by the sun, the moon, lightning and rainbows.”

*rāsotsavaḥ sampravṛtto gopī-maṇḍala-maṇḍitaḥ
yogeśvareṇa kṛṣṇena tāsāṁ madhye dvayor dvayoh
praviṣṭena gṛhītānām kaṇṭhe sva-nikaṭam striyaḥ*

*yaṁ manyeran nabhas tāvad vimāna-śata-saṅkulam
divaukasāṁ sa-dārāṇām autsukyāpahṛtātmanām
(S.B. 10.33.3)*

“The festival of the *rāsa* dance, which was made more beautiful by the multitude of lovely cowherd girls, was begun by Lord Kṛṣṇa, the master of mysticism. Having manifested one form of Himself between every two *gopīs*, who were embraced by Him around the neck, each *gopī* thought that He was by her side only. At that time the sky became filled with hundreds of celestial airplanes carrying the denizens of the heavenly planets and their wives. Their minds became overwhelmed with eagerness to see the wonderful dance of Kṛṣṇa with the *gopīs*.”

27 / Pañcāmṛta

The ingredients of *pañcāmṛta* are milk, yogurt, ghee, sugar and honey. Each ingredient should be kept in its own container. The sugar should be mixed with a little water to make sugarwater for the purpose of bathing. Over each container one should chant eight times the *mūla-mantra* for the particular Deity being bathed. After this one should chant the following purificatory *mantras* over each respective container: For milk one should chant: *om payaḥ prthivyāṁ paya oṣadhīṣu payo divyantarikṣe payodhā payasvatī pradiśaḥ santu mahyam*. For yogurt one should chant: *om dadhi krāvno akāriṣaṁ jiṣṇor aśvasya vājinaḥ surabhino mukhākarat prāṇa āyurṁṣi tāriṣat*. For ghee one should chant: *om ghṛtaṁ ghṛta-pāvānaḥ pibata vasāṁ vasā pāvānaḥ pibatāntarikṣasya havir asi svāhā diśaḥ pradiśa ādiśo vidiśa uddiśo digbhyaḥ svāhā*. For sugarwater one should chant: *om apāṁ rasam udvayasam sūrye santam samāhitam apāṁ rasasya yo rasas tam vo grhnāmy uttamupayāma grhītosīndrāya juṣṭam grhnāmy eṣa te yonir indrāya te juṣṭatamam*. For honey one should chant: *om madhu vātā ṛtāyate madhu kṣaranti sindhavo mādhvīr naḥ santv oṣadhīr madhu-naktam utośaso madhumat pārthivam rajaḥ madhu dyaus astu naḥ pitā madhumān no vanaspatir madhumān astu sūryo mādhvīr gāvo bhavantu na om madhu om madhu om madhu*.

The Deity should be bathed first with milk, then yogurt, then honey, then sugarwater, and last of all ghee. After each substance, one should bathe the Lord with water that has been purified by calling the sacred rivers to it in the previously described way.

28 / Mantras for Putting the Lord to Rest

(a)

*āgaccha śayana-sthānam
 āgrajena hy adhokṣaja
 āgaccha nija-śayyām ca
 subhadre me dayā kuru*

“O Lord Jagannātha, please come, along with Your older brother Balarāma, to Your resting places. O mother Subhadrā, please come to Your resting place and kindly bestow Your mercy upon me.”

(b)

*āgaccha śayana-sthānam
 priyābhiḥ saha keśava
 divya-puṣpāṭya-śayyāyām
 sukham vihara mādharma*

“Now come, O Keśava, along with Your beloved Śrīmatī Rādhārāṇī and Her friends, to the bed covered with transcendental, aromatic flowers. Now happily enjoy Your pastimes, O Mādhava.”

(c)

*āgaccha śayana-sthānam
 sva-priyaiḥ saha gaurāṅga
 kṣaṇam viśramya sukheṇa
 līlayā vihara prabho*

“O Mahāprabhu, please come to Your resting place along with Your associates. O Lord, lying down for only a moment, please execute Your pastimes with grace and happiness.”

(d)

*āgaccha śayana-sthānam
 nityānanda jagad-guro
 tava rūpe mahā-viṣṇor
 anante śayanam kuru*

“O spiritual master of the universe, Nityānanda, please come to Your place of rest. In Your form of Mahā-Viṣṇu please rest upon the thousand-headed serpent known as Śeṣa.”

(e)

The *mantra* for putting Kṛṣṇa and Balarāma to rest is as follows:

*śayyām āgacchataṁ kṛṣṇa
yaśodānanda-varḍhana
śayyām āgacchataṁ rāma
patitaṁ mām dayā kuru*

“O Kṛṣṇa, You are the increaser of Mother Yaśodā’s happiness, now please come to Your bed. O Lord Balarāma, please come to Your resting place and bestow Your mercy upon me, who am lowly and fallen.”

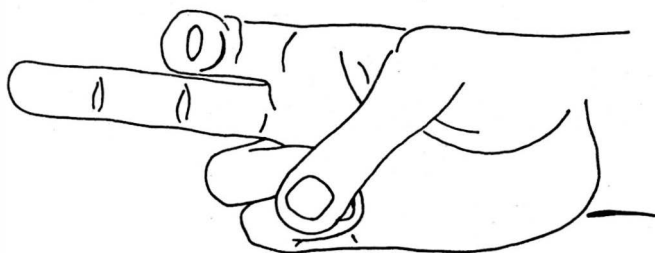
(f)

*āgaccha viśrāma-sthānam
sva-gaṇaiḥ saha śrī-guro*

“O spiritual master, please come to your resting place, along with all your associates.”

29 / The Aṅkuśa-mudrā

Although in *Hari-bhakti-vilāsa* twenty-four *mudrās*, or hand gestures, are mentioned, only the *aṅkuśa-mudrā* is enjoined for use in this *Arcana-paddhati*.



The *aṅkuśa-mudrā* represents a goad which is used to drive elephants. It is formed with the right hand only. The little finger and ring finger should be bent down and the thumb should cover them. The middle finger should be straight up and it is this finger which represents the goad. The forefinger should be half-way bent down.

30 / Mantra for Offering Incense

During the *pūjā*, and at all other times throughout the day when incense is offered, one should chant the following *mantra*:

*vanaspati-rasotpanno
gandhāṭye gandha uttamah
āghreyaḥ sarva-devānām
dhūpo 'yaṁ pratigrhyatām*

“O Lord, please accept this incense, which is very sweet smelling for all the demigods. It provides the best of all aromas, being endowed with the fragrance produced from the sap of the king of trees.”

31 / Mantra for Offering Ghee Lamp

During the *pūjā* and whenever the ghee lamps or candles are lit one should chant the *mantra*:

*sva-prakāśo mahā-tejāḥ
sarvatas timirāpahaḥ
sa bāhyābhyantara-jyotir
dīpo 'yaṁ pratigrhyatām*

“O Lord, please accept this lamp, whose light shines both inside and out, who is self-effulgent, possesses great effulgence and takes away the darkness on all sides.”

PART III

1 / Bhoga-āratī kīrtana

- 1) *bhaja bhakata-batsala śrī-gaurahari
śrī-gaurahari sohi goṣṭha-bihārī,
nanda-jaśomatī-citta-hārī*
- 2) *belā ha 'lo, dāmodara, āisa ekhona
bhoga-mandire basi' karoha bhojana*
- 3) *nandera nideśe baise giri-bara-dhārī
baladeva-saha sakhā baise sārī sārī*
- 4) *śuktā-śākādi bhāji nālitā kuṣmāṇḍa
ḍālī ḍālnā dugdha-tumbī dadhi mocā-khaṇḍa*
- 5) *mudga-borā māṣa-borā roṭikā ghr̥tānna
śaṣkulī piṣṭaka khīr pull pāyasānna*
- 6) *karpūra amṛta-keli rambhā khīra-sāra
amṛta rasāla, amla dvādaśa prakāra*
- 7) *luṇi cini sarpurī lāḍḍu rasābalī
bhojana korena kṛṣṇa ha 'ye kutūhalī*
- 8) *rādhikāra pakka ānna vividha byaṇjana
parama ānande kṛṣṇa korena bhojana*
- 9) *chale-bale lāḍḍu khāy śrī-madhumāṅgala
bagala bājāy āra deya hari-bolo*
- 10) *rādhikādi gaṇe heri' nayanera koṇe
tr̥pta ho 'ye khāy kṛṣṇa jaśodā-bhavane*
- 11) *bhojanānte piye kṛṣṇa subāsita bārī
sabe mukha prakhāloy ho 'ye sārī sārī*
- 12) *hasta-mukha prakhāliyā jata sakhā-gaṇe
ānande biśrāma kore baladeva-sane*
- 13) *jambula rasāla āne tāmbūla-masālā
tāhā kheye kṛṣṇa-candra sukhe nidrā gelā*
- 14) *biśālākha śikhi-puccha-cāmara ḍhulāya
apūrba śayyāya kṛṣṇa sukhe nidrā jāya*
- 15) *jaśomatī-ājñā pe 'ye dhaniṣṭhā-ānito
śrī-kṛṣṇa-prasāda rādhā bhuñje ho 'ye prīto*
- 16) *lalitādi sakhī-gaṇa avaśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya*
- 17) *hari-līlā ekmātra jāhāra pramoda
bhogāratī gāy ṭhākura bhakativinoda*

Translation

1) Just worship Śrī Gaurahari, who is always very affectionate to His devotees. Lord Caitanya is Kṛṣṇa Himself, the same personality who has stolen the hearts of Nanda Mahārāja and Mother Yaśodā. 2) Mother Yaśodā calls to Kṛṣṇa: “My dear Kṛṣṇa, it is now very late, please come and sit down in the *prasāda* hall and take Your lunch. 3) On the direction of Nanda Mahārāja, Kṛṣṇa, the holder of Govardhana Hill, and His elder brother Śrī Baladeva and all the cowherd boys sit down in rows to take their lunch. 4) They are then served with a feast of *śuktā*, various kinds of green leafy vegetables, then nice savories, a salad made of the green leaves of the *jute* plant, pumpkin, baskets of fruit, small square cakes made of lentils and cooked-down milk, then squash cooked with milk, thick yogurt and vegetable preparations made from the flower of the banana tree. 5) Then they have fried squares of mung dahl paddy and urad dahl paddies, *capatis*, and rice with ghee. Next they have sweetmeats made with milk, sugar and sesamum, rice flour cakes, thick, cooked-down milk, cakes floating in milk and sweetrice. 6) There is also sweetrice tasting just like nectar due to its being mixed with camphor. Also bananas, delicious cheese and twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges and pomegranates. 7) There are *purīs* made with white flour and sugar, *purīs* made with cream, and *lāḍḍus* and dahl paddies boiled in sugared rice. Being very eager, Kṛṣṇa eats all of the *prasāda*. 8) In great ecstasy and joy Kṛṣṇa eats all of the various curries, sweets and pastries cooked by Śrīmatī Rādhārāṇī. 9) Kṛṣṇa’s funny *brāhmaṇa* friend, Madhumaṅgala, is very fond of *lāḍḍus* and he gets them to eat by hook or by crook. (Whenever the cowherd boys ate, he would eat more than all the others, especially *lāḍḍus*. Then after eating more *lāḍḍus* than anyone else, Madhumaṅgala would still not be satisfied, and he would say to Kṛṣṇa, “If You give me one more *lāḍḍu*, then I shall be pleased to give You my blessings so that Your friend Rādhārāṇī will be very much pleased with You.” When Madhumaṅgala eats the *lāḍḍus* he shouts, “Haribol! Haribol!” and makes a funny sound by slapping his sides under his armpits with his hands.) 10) Beholding Rādhārāṇī and Her *gopī* friends out of the corners of His eyes, Kṛṣṇa eats at the house of Mother Yaśodā, being very satisfied. 11) After lunch, Kṛṣṇa drinks sweet drinks scented with rose water. Then all His friends, standing in lines, wash their mouths. 12) After the cowherd boys wash their

hands and mouths, in great bliss they take rest with Lord Balarāma. 13) Kṛṣṇa's devotees supply Him betel nuts and bring *pāna* with fancy spices and *catechu*. Eating the *pāna*, Kṛṣṇa then happily goes to sleep. 14) While Kṛṣṇa happily takes His rest on an excellent bedstead, His servant Viśālākṣa fans Him with a fan of peacock feathers. 15) Receiving an order from Mother Yaśodā, the *gopī* Dhaniṣṭhā brings the remnants of food left on Kṛṣṇa's plate and, being extremely delighted, Śrīmatī Rādhārāṇī eats them. 16) Lalitā-sakhī and all the other *gopīs* also receive His *prasāda*, and within their hearts, in great joy, sing the glories of Rādhārāṇī and Kṛṣṇa. 17) Ṭhākura Bhaktivinoda, whose only joy is the wonderful pastimes of Lord Hari, sings this *bhoga-ārati*.

2 / Prema-dhvani

1) *Jaya nitya-līlā-praviṣṭa om viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Abhaya Caraṇāravinda Bhaktivedanta Svāmī Mahārāja Prabhupāda ki jaya.* (All glories to the *ācārya* Om Viṣṇu-pāda 108 Tridaṇḍī Gosvāmī Abhaya Caraṇāravinda Bhaktivedanta Swami Prabhupāda, who travels across the earth preaching the glories of Hari, and who is situated on the highest platform of *sannyāsa* and who has entered into the eternal pastimes of the Lord.)

2) *Jaya om Viṣṇu-pāda paramahaṁsa parivrājakācārya aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda ki jaya.* (All glories to the *ācārya* Om Viṣṇu-pāda 108 Tridaṇḍī Gosvāmī Bhaktisiddhānta Sarasvatī Prabhupāda, who travels across the earth, preaching the glories of Hari, and who is situated on the highest platform of *sannyāsa*.)

3) *Jaya nitya-līlā-praviṣṭa paramahaṁsa bābājī Śrī Śrīla Gaurakiśora dāsa Gosvāmī Mahārāja ki jaya.* (All glories to Śrīla Gaurakiśora dāsa Bābājī, who has entered into the eternal pastimes of the Lord.)

4) *Jaya nitya-līlā-praviṣṭa Śrī Śrīla Saccidānanda Bhaktivinoda Ṭhākura ki jaya.* (All glories to Śrīla Sac-cid-ānanda Bhaktivinoda Ṭhākura, who has entered into the eternal pastimes of the Lord.)

5) *Jaya-nitya-līlā praviṣṭa vaiṣṇava-sārvabhauma Śrī Śrīla Jagannātha dāsa Bābājī Mahārāja ki jaya.* (All glories to Śrīla Vaiṣṇava Sārvabhauma Jagannātha dāsa Bābājī, who has entered into the eternal pastimes of the Lord.)

6) *Jaya śrī gauḍīya-vedāntācārya Śrī Śrīla Baladeva Vidyābhūṣaṇa prabhu ki jaya.* (All glories to Śrīla Baladeva Vidyābhūṣaṇa, who is the Vedānta-ācārya of the Gauḍīya-sampradāya, due to his writing the *Govinda-bhāṣya*.)

7) *Jaya Śrī Śrīla Viśvanātha Cakravartī Ṭhākura ki jaya.* (All glories to Śrīla Viśvanātha Cakravartī Ṭhākura.)

8) *Jaya Śrī Śrī Narottama-Śrīnivāsa-Śyāmānanda prabhu traya ki jaya.* (All glories to Śrīla Narottama dāsa Ṭhākura, Śrīnivāsācārya and Śyāmānanda Gosvāmī.)

9) *Jaya Śrī Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī prabhu ki jaya.* (All glories to Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.)

10) *Jaya Śrī Śrīla Vṛndāvana dāsa Ṭhākura Mahāśaya ki jaya.* (All glories to the great soul Śrī Vṛndāvana dāsa Ṭhākura.)

11) *Jaya Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa, Dāsa Raghunātha—Ṣaḍ Gosvāmī prabhu ki jaya.* (All glories to the six Gosvāmīs, namely, Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Jīva, Gopāla Bhaṭṭa and Raghunātha dāsa.)

12) *Jaya Śrī Śrī Svarūpa Dāmodara—Śrī Rāya Rāmānandādi gaurāśakti-varga ki jaya.* (All glories to the potencies of Śrī Caitanya, headed by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.)

13) *Nāma-ācārya Śrīla Haridāsa Ṭhākura ki jaya.* (All glories to the Nāma-ācārya, Śrīla Haridāsa Ṭhākura.)

14) *Premse kaho Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Śrī Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda ki jaya.* (Call out with love the names Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Śrī Gadādhara, Śrīvāsādi, Gaura-bhakta-vṛnda.)

15) *Jaya Śrī Antardvīpa Māyāpura, Śimantadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Rṭudvīpa, Jahnudvīpa, Modadrūmadvīpa, Rudradvīpātmaka, Śrī Navadvīpa Dhāma ki jaya.* (All glories to the nine islands of Navadvīpa.)

16) *Śrī Śrī Rādhā-Kṛṣṇa, Gopa-Gopīnātha, Śyāma Kuṇḍa, Rādhā Kuṇḍa Giri-Govardhana dvādaśa-vanātmaka Śrī Vrajā-maṇḍala ki jaya.* (All glories to Rādhā and Kṛṣṇa, the cowherd boys and girls, the cows, Govardhana Hill, and Vraja Maṇḍala, which consists of twelve forests.)

17) *Dvādaśa Upavana ki jaya.* (All glories to the twelve groves of Vṛndāvana.)

18) *Śrī Śyāma Kuṇḍa, Rādhā Kuṇḍa, Yamunā, Gaṅgā, Tulasī, Bhakti-devī ki jaya.* (All glories to Śyāma Kuṇḍa, Rādhā Kuṇḍa, the Yamunā, Gaṅgā, Tulasī-devī and Bhakti-devī.)

19) *Śrī Jagannātha-Baladeva-Subhadrājī ki jaya.* (All glories to Jagannātha, Baladeva, and Subhadrā.)

20) *Jaya bhakti-vighna-vināśana Śrī Nṛsimhadeva ki jaya.* (All glories to Lord Nṛsimhadeva, who is the destroyer of all obstacles to devotional service.)

21) *Bhakta-pravara Śrī Prahlāda Mahārāja ki jaya.* (All glories to the most excellent of devotees, Prahlāda Mahārāja.)

22) *Śrī Vraja Maṇḍala, Śrī Gauḍa Maṇḍala, Śrī Kṣetra Maṇḍala ki jaya.* (All glories to Vraja Maṇḍala, Navadvīpa Maṇḍala and Jagannātha Purī Dhāma.)

23) *Cāri vaiṣṇava sampradāya ki jaya.* (All glories to the four Vaiṣṇava sampradāyas [Śrī, Brahmā, Kumāra and Rudra sampradāyas].)

24) *Cāri vaiṣṇava ācārya ki jaya.* (All glories to the four Vaiṣṇava ācāryas [Rāmānuja, Nimbarka, Madhva, and Viṣṇu Svāmī].)

25) *Śrī hari-nāma saṅkīrtana ki jaya.* (All glories to the congregational chanting of the holy name of Hari.)

26) *Ananta koṭi vaiṣṇava-vṛnda ki jaya.* (All glories to the unlimited millions of Vaiṣṇavas.)

27) *Grantha-rāja Śrīmad-Bhāgavatam ki jaya.* (All glories to the King of all books, Śrīmad-Bhāgavatam.)

28) *Samaveta bhakta-vṛnda ki jaya.* (All glories to the assembled devotees.)

29) *Gaura-premānande hari-haribol.* (Chant the names Hari! Hari! in the ecstasy of Caitanya-prema.)

NOTE: Inclusion of this extended list does not imply that they should all be used whenever *Prema-dhvani* is called for. On special occasions, however, such as the appearance days of the great ācāryas, the appropriate lines may be added to those regularly in use by Śrīla Prabhupāda.

3 / The Āratī Songs

The following songs from Bhaktivinoda Ṭhākura's *Gītāvalī* can be sung during the performance of *āratī*.

Śrī-Gaura-Govinda-Āratī

(especially recommended for the appearance and disappearance days of Śrīla Bhaktivinoda Ṭhākura)

- 1) *bhāle gorā-gadādhara āratī nehāri*
nadīyā-pūraba-bhāve jāu bolihāri
- 2) *kalpataru-tale ratna-simhāsanopari*
sabu sakhī-beṣṭita kiśora-kiśorī
- 3) *puraṭa-jariṭa kota mañi-gajamati*
jhamaki' khamaki' labhe prati-aṅga-jyotiḥ
- 4) *nīla nīrada lāgi' bidyut-mālā*
duhun aṅga mili' śobhā bhuvana-ujālā
- 5) *śaṅkha bāje, ghaṇṭā bāje, bāje karatāla*
madhura mṛdaṅga bāje parama rasāla
- 6) *biśākhādi sakhī-brṇda duhun guṇa gāowe*
priya-narma-sakhī-gaṇa cāmara ḍhulāowe
- 7) *anaṅga mañjarī cuyā-candana deowe*
mālatīra mālā rūpe mañjarī lāgāowe
- 8) *pañca-pradīpe dhori' karpūra-bāti*
lalitā-sundarī kore jugala-āratī
- 9) *devī-lakṣmī-śruti-gaṇa dharaṇī loṭāowe*
gopī-jana-adhikāra raowata gāowe
- 10) *bhaktivinoda rohi' surabhiki kuñje*
āratī-daraśane prema-sukha buñje

“Beholding the wondrous *āratī* of my Lords Gaura and Gadādhara, I enter into the ecstasy of Their Vṛndāvana *līlā*. It is simply indescribable. Underneath a desire tree, the ever-youthful couple Rādhārāṇī and Kṛṣṇa are seated on a jeweled throne surrounded by all the *gopīs*. Śrīmatī Rādhārāṇī and Lord Govindajī, decorated with many jewels and pearls inlaid with gold, both shine, and because of this, each and every part of Their transcendental forms becomes splendid. The charming luster of the meeting of that transcendental couple is the brightness of all the worlds and is compared to a garland of lightning contacting a dark blue rain cloud. The concert produced by the sounding of the conchshells, bells, *karatālas* and *mṛdaṅgas* in the *kīrtana* is supremely sweet and relishable to hear. All the cowherd damsels of Vṛndāvana, headed by Viśākhā devī, sing the glories of the divine couple Rādhā and Govinda, and all the *priya-narma-sakhīs* fan Their Lordships with *cāmara* fans. Anaṅga Mañjarī anoints Them with fragrant sandalwood paste and Rūpa Mañjarī places a beautiful garland of *mālatī* flowers around Their necks. Holding a five-wick camphor lamp, beautiful Lalitā performs the *āratī* ceremony of Rādhā and Kṛṣṇa. Lakṣmī, Bhūmī, and the personified *Vedas* roll on the ground in ecstasy. Crying in great happi-

ness, they all sing of the fortunate position of the damsels of Brajabhūmī. Ṭhākura Bhaktivinoda, residing in Surabhī Kuñja in the land of Godrumadvīpa, relishes the joy of divine love at the sight of this beautiful *ārati*.”

Gaura Āratī

*jaya jaya gorācānder ārotiko śobhā
jāhnavī-taṭa-bane jaga-mano lobhā*

*dakṣiṇe nitāicānd, bāme gadādhara
nikāṭe advaita, śrīnivāsa chatra-dhara*

*bosiyāche gorācānd ratna-simhāsane
ārati korena brahmā-ādi deva-gaṇe*

*narahari-ādi kori' cāmara ḍhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya*

*śaṅkha bāje, ghaṇṭā bāje, bāje karatāla
madhura mṛdaṅga bāje parama rasāla*

*bahu-koṭi candra jini' badana ujjala
gala-deśe bana-mālā kore jhalamala*

*śiva-śuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada*

“All glories, all glories to the beautiful *ārati* ceremony of Lord Caitanya. Lord Caitanya’s beautiful form on the bank of the Jāhnavī (Ganges) attracts all the living entities of the universe. On His right side is Lord Nityānanda, and on His left side is Śrī Gadādhara. On either side stand Lord Śrī Advaita and Śrīnivāsa Ṭhākura, who holds an umbrella over Lord Caitanya’s head. Lord Caitanya is seated on a jeweled throne. The *ārati* ceremony is performed by Lord Brahmā, and all the other demigods are present. Lord Caitanya’s associates like Narahari and others fan Him with whisks, and Sañjaya, Mukunda and Vāsu Ghoṣa are the expert singers that lead everyone in *kīrtana*. The sounds of the conch-shell, cymbals and sweet *mṛdaṅga* are very relishable to hear. The brilliance of Lord Caitanya’s face conquers millions and millions of moons, and the garland of forest flowers around His neck also shines. Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni are there, and their voices are choked with transcendental loving symptoms. In this way Bhaktivinoda Ṭhākura relishes the glory of Lord Caitanya.”

Yugala Āratī

*jaya jaya rādhā-kṛṣṇa jugala-milana
āratī karowe lalitādi sakhī-gaṇa*

*madana-mohana rūpa tri-bhaṅga-sundara
pūtāmbara śikhi-puccha-cūḍā-manohara*

*lalita-mādhava-bāme bṛṣabhānu-kanyā
sunīla-vasanā gaurī rūpe guṇe dhanyā*

*nānā-vidha alaṅkāra kore jhālamala
hari-mano-vimohana badana ujjala*

*viśākhādi sakhī-gaṇa nānā rāge gāya
priya-narma-sakhī jata cāmara ḍhulāya*

*śrī-rādhā-mādhava-pada-sarasija-āśe
bhaktivinoda sakhī-pade sukhe bhāse*

“All glories, all glories to the meeting of Śrī Śrī Rādhā and Kṛṣṇa. Now all the *gopīs*, the friends of Śrīmatī Rādhārāṇī, headed by Śrī Lalitā, are performing *āratī*. Śrī Kṛṣṇa, who is Madana Mohana, the attractor of the mind of Cupid, is displaying His beautiful form with three-fold bending features. He is wearing a yellow *dhōtī* and a beautiful crown with a peacock feather. On His left side is the daughter of Vṛṣabhānu. She is a reservoir of all good qualities and attractive features, and is golden in complexion. She is wearing a beautiful blue *sārī*, Her varieties of jewels and ornaments are glittering, and Her face is shining, mystifying the mind of Śrī Hari. Śrī Viśākhā and some of the *gopīs* are singing beautiful songs in various melodies, and all the *priya-narma-sakhīs* are fanning Them with *cāmaras*. Seeing this, Śrī Bhaktivinoda Ṭhākura, desiring the lotus feet of Śrī Rādhā-Mādhava, floats in bliss at the lotus feet of the *sakhīs*.”

4 / Mantras for Drinking Caraṇāmṛta

One should drink the nectar from the lotus feet of the Lord, (the bathwater), and take the used garlands upon one's body. The *mantra* for drinking the *caraṇāmṛta* (the general *mantra*) is:

*akāla-mṛtyu-haraṇām
sarva-vyādhi-vināśanam*

*viṣṇoḥ pādodakam pītṛvā
śirasā dhārayāmy aham*

“Having drunk the water from the lotus feet of Lord Viṣṇu, which destroys all disease and takes away the chance of dying untimely, I hold that water on my head.”

The *mantra* for taking the spiritual master’s *caraṇāmṛta* is:

*aśeṣa-kleśa-niḥśeṣa-
kāraṇam śuddha-bhakti-dam
guroḥ pādodakam pītṛvā
śirasā dhārayāmy aham*

“Having drunk the water from the lotus feet of the spiritual master, which bestows pure devotional service and causes the destruction of unlimited troubles, I take that water on my head.”

The *mantra* for drinking the *caraṇāmṛta* of Śrī Caitanya Mahāprabhu is:

*aśeṣa-kleśa-niḥśeṣa
kāraṇam śuddha-bhakti-dam
gaura-pādodakam pītṛvā
śirasā dhārayāmy aham*

“Having drunk the water from the lotus feet of Śrī Caitanya Mahāprabhu, which bestows pure devotional service and causes the destruction of unlimited troubles and pains, I take that water on my head.”

The *mantra* for drinking Śrī Śrī Rādhā-Kṛṣṇa’s *caraṇāmṛta* is:

*śrī-rādhā-kṛṣṇa-pādodakam
prema-bhakti-dam mudā
bhakti-bhāreṇa vai pītṛvā
śirasā dhārayāmy aham*

“The water from the lotus feet of Śrī Śrī Rādhā and Kṛṣṇa gives pure loving devotion to Them. Having drunk that water with great joy and devotion, I hold that water upon my head.”

5 / Honoring the Lord’s Prasāda

One should respect the *prasāda* of the Lord by first offering one’s obeisances to it, then singing its glories, then chanting the

mahā-mantra and uttering the *prema-dvāni* to the spiritual master, *ācāryas*, Śrī Caitanya Mahāprabhu, Śrī Rādhā-Kṛṣṇa and all the assembled Vaiṣṇavas.

The Glorification of the Lord's Prasāda

*naivedyaṁ jagadīśasya
anna-pānādikaṁ ca yat
bhakṣyābhakṣya-vicāraś ca
nāsti tad-bhakṣaṇe dvijāḥ
brahmavan-nirvikāraṁ hi
yathā viṣṇus tathaiva tat
vikāraṁ ye prakurvanti
bhakṣaṇe tad dvijātayaḥ
kuṣṭha-vyādhi-samāyuktāḥ
putra-dāra-vivarjitāḥ
nirayaṁ yānti te viprās
tasmān nāvartate punaḥ*

“O *brāhmaṇas*, in the eating of food such as rice and water, etc., which has been tasted by the Lord of the universe, Śrī Kṛṣṇa, there is no consideration of whether it is eatable or uneatable. Just as Lord Viṣṇu is spiritual and is not subject to mundane transformation, so in the same way His *prasāda* is spiritual and untransformable. Those *brāhmaṇas* who consider that in the eating of *viṣṇu-prasāda* there is some mundane transformation of its spiritual qualities, and thus it can become contaminated by contact with someone's mouth or hands, become afflicted with leprosy, become bereft of their sons and wife, and go to hell, never again to return from that place.” (*Viṣṇu Purāṇa*)

*mahā-prasāde govinde
nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatāṁ rājan
viśvāso naiva jāyate
(Mahābhārata)*

“O king, for those who have amassed very few pious activities, their faith in *mahā-prasāda*, in Śrī Govinda, in the Holy Name and in the Vaiṣṇava is never born.”

Prasāda-sevāya(from Bhaktivinoda Ṭhākura's *Gītāvalī*)1) *bhāi-re!*

*śarīra abidyā-jāl, joḍendriya tāhe kāl,
jībe phele biṣaya-sāgore
tā'ra madhye jihvā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina soṁsāre*

2)

*kṛṣṇa baṛo doyāmoy, karibāre jihvā jay,
swa-prasād-anna dilo bhāi
sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nitāi*

“O brothers! This material body is a place of ignorance, and the senses are a network of paths to death. The senses throw the soul into this ocean of material sense enjoyment, and of all the senses the tongue is most voracious and uncontrollable; it is very difficult to conquer the tongue in this world. O brothers! Lord Kṛṣṇa is very kind to us and has given us such nice *prasāda*, just to control the tongue. Now let us take this *prasāda* to our full satisfaction, and glorify Their Lordships, Śrī Śrī Rādhā and Kṛṣṇa, and in love call for the help of Lord Caitanya and Prabhu Nityānanda.”

1) *bhāi-re!*

*ek-dina śāntipure, prabhu advaitera ghare,
dui prabhu bhojane bosilo
śāk kori' āśvādana, prabhu bole bhakta-gaṇa,
ei śāk kṛṣṇa āśvādilo*

2)

*heno śāk-āśvādane, kṛṣṇa-prema āise mane,
sei preme koro āśvādana
jaḍa-buddhi pari-hari', prasāda bhojana kori',
'hari hari' bolo sarva-jan*

“O brothers! One day at Śāntipura, in Śrī Advaita's house, Lord Caitanya and Nityānanda were seated at *prasāda*. When Lord Caitanya tasted the green vegetables, He said, ‘My devotees, this *śāk* is so delicious! Lord Kṛṣṇa has definitely tasted it. At the taste of such *śāk* as this, love of Kṛṣṇa arises in the heart. In such love of God you should take this *prasāda*. Giving up all materialistic conceptions and taking the Lord's *prasāda* all of you just chant ‘Hari! Hari!’ ”

1) *bhāi-re!*

*śacī aṅgane kabhu, mādhavendra-purī prabhu,
prasādāṇṇa koren bhojana
khāite khāite tā'ra, āilo prema sudurbār
bole, śuno sannyāsīr gaṇa*

2) *mocā-ghaṇṭa phula-bārī, ḍāli-dālnā-caccārī,
śacī-mātā korilo randhana
tā'ra śuddhā bhakti herī', bhojana korilo hari,
sudhā-sama e anna-byañjana*3) *joge jogī pāy jāhā, bhoge āj ha'be tāhā
'hari' boli' khāo sabe bhāi
kṛṣṇera prasād-anna, tri-jagat kore dhanya,
tripurāri nāce jāhā pāi'*

“O brothers! Whenever Mādhavendra Purī took *prasāda* in the courtyard of Mother Śacī, uncontrollable ecstatic symptoms of love of God overwhelmed him while he ate. O assembled *sannyāsīs*, just listen to this. Mother Śacī cooked and prepared semi-solid preparations made with banana flowers, a special dahl preparation, baskets of fruits, small square cakes made of lentils and cooked-down milk, and many other varieties of *prasāda*. Seeing her pure devotion, Lord Kṛṣṇa personally ate all these different vegetable preparations, which were just like nectar. All the results the mystic obtains in the execution of *yoga* will be obtained today in the taking of the *prasāda* of the Lord. O brothers! Everyone simply eat the *prasāda* of Lord Hari and chant His holy name. The entire universe glorifies and praises the *prasāda* of Lord Kṛṣṇa. Obtaining that *prasāda*, Lord Śiva dances in great joy.”

1) *bhāi-re!*

*śrī-caitanya nityānanda, śrīvāsādi bhakta-brṇḍa,
gaurīdāsa paṇḍiter ghare
luci, cini khīr, sar, mīṭhāi, pāyas, āra,
piṭhā-pānā āsvādan kore*

2) *mahāprabhu bhakta-gaṇe, parama-ānanda-mane
ājñā dilo korite bhojana
kṛṣṇera prasād-anna, bhojane ho-iyā dhanya,
'kṛṣṇa' boli' ḍāke sarva-jan*

“O brothers! Lord Caitanya and Lord Nityānanda, along with all Their devotees headed by Śrīvāsa Ṭhākura, relish and taste dif-

ferent varieties of *prasāda* at the home of Gaurīdāsa Paṇḍita. They are taking *purī*s made with white flour and sugar, *khīr*, solid cream collected over yogurt, sweetmeats, sweet rice and many kinds of cakes and condensed milk preparations. Mahāprabhu, Śrī Kṛṣṇa Caitanya, gave the order to all His devotees, in whose minds there was transcendental bliss, to eat the *prasāda* of the Lord. Becoming very ecstatic by eating the *prasāda* of Lord Kṛṣṇa, everyone chanted ‘Kṛṣṇa! Kṛṣṇa!’ ”

1) *bhāi-re!*

*ek-din nīlācale, prasād-sevana-kāle,
mahāprabhu śrī-kṛṣṇa-caitanya
bolilen bhakta-gaṇe, khecarāṇna śuddha-mane,
sevā kori’ hao āj dhanya*

2) *khecarāṇna pīthā-pānā apūrba prasād nānā,
jagannātha dilo tomā sabe
ākaṇṭha bhojana kori’, bolo mukhe ‘hari hari,’
abidyā-durita nāhi ra’be*

3) *jagannātha-prasādāṇna, biriñci-śambhur mānya,
khāile prema ho-ibe udoy
emana durlabha dhana, pāiyācho sarva-jana,
jaya jaya jagannātha jaya*

“O brothers! One day in Jagannātha Purī, at the time of honoring the Lord’s *prasāda*, Lord Caitanya said to all the devotees, ‘Honoring the *khichuri* of the Lord with a pure mind, may you become blessed on this day. Lord Jagannātha gave to all of you varieties of extraordinary and wonderful *prasāda*, such as *khichuri* and many kinds of cakes and condensed milk preparations. Therefore, take all of this *prasāda* till you are filled up to the neck and chant ‘Hari! Hari!’ In such a transcendental atmosphere ignorance and sin will not remain. This *prasāda* of Lord Jagannātha is even worshipable for Lord Brahmā and Lord Śiva. Upon eating it, love of God will certainly arise within the heart. All of you have obtained such a rarely obtained treasure. All glories, all glories, all glories to Lord Jagannātha.’ ”

1) *bhāi-re!*

*rāma-kṛṣṇa gocāraṇe, jāiben dūra bane,
eta cinti’ jaśodā-rohiṇī*

*khīr, sar, chānā, nanī, du'jane khāowāno ānī',
 bātsalye ānanda mane gaṇī'
 bayasya rākhāla-gaṇe, khāy rāma-kṛṣṇa-sane,
 nāce gāy ānanda-antare
 kṛṣṇer prasād khāy, udara bhoriyā jāy,
 'āra deo' 'āra deo' kare*

“O brothers! One day Mother Yaśodā and Mother Rohiṇī were thinking: ‘Today our two boys Balarāma and Kṛṣṇa will go to a forest to tend Their cows.’ Thus contemplating in such ecstasy of parental affection, they prepared a wonderful feast for the two boys consisting of *khīr*, solid cream collected over yogurt, curd and fresh yellow butter. All the cowherd boyfriends took lunch with Balarāma and Kṛṣṇa and danced and sang in ecstasy within their hearts. They all ate the remnants of Kṛṣṇa’s lunch and filled up their bellies saying, ‘Give us more, give us more!’ ”

6 / Offenses to be Avoided

A) Offenses to the Deity

1) To enter the temple with shoes or being carried on a palanquin. 2) Not to observe the prescribed festivals. 3) To avoid offering obeisances in front of the Deity. 4) To offer prayers in an unclean state, not having washed one’s hands after eating. 5) To offer obeisances with one hand. 6) To circumambulate directly in front of the Deity. 7) To spread one’s legs before the Deity. 8) To sit before the Deity while holding one’s ankles with one’s hands. 9) To lie down before the Deity. 10) To eat before the Deity. 11) To speak lies before the Deity. 12) To address someone loudly before the Deity. 13) To talk nonsense before the Deity. 14) To cry before the Deity. 15) To argue before the Deity. 16) To chastise someone before the Deity. 17) To show someone favor before the Deity. 18) To use harsh words before the Deity. 19) To wear a woolen blanket before the Deity. 20) To blaspheme someone before the Deity. 21) To worship someone else before the Deity. 22) To use vulgar language before the Deity. 23) To pass air before the Deity. 24) To avoid very opulent worship of the Deity, even though one is able to perform it. 25) To eat something not offered to the Deity. 26) To avoid offering fresh fruits to the

Deity according to the season. 27) To offer food to the Deity which has already been used or from which some has first been given to others (in other words, food should not be distributed to anyone else until it has been offered to the Deity). 28) To sit with one's back toward the Deity. 29) To offer obeisances to someone else in front of the Deity. 30) Not to chant proper prayers when offering obeisances to the spiritual master. 31) To praise oneself before the Deity. 32) To blaspheme the demigods. In the worship of the Deity, these thirty-two offenses should be avoided.

In the *Varāha Purāṇa* the following offenses are mentioned: 1) To eat in the house of a rich man. 2) To enter the Deity's room in the dark. 3) To worship the Deity without following the regulative principles. 4) To enter the temple without vibrating any sound. 5) To offer food that has been seen by a dog. 6) To break silence while offering worship to the Deity. 7) To go to the toilet during the time of worshipping the Deity. 8) To offer incense without offering flowers. 9) To worship the Deity with forbidden flowers. 10) To begin worship without having washed one's teeth. 11) To begin worship after sex. 12) To touch a lamp, dead body or a woman during her menstrual period, or to put on red or bluish clothing, unwashed clothing, the clothing of others or soiled clothing. Other offenses are to worship the Deity after seeing a dead body, to pass air before the Deity, to show anger before the Deity, and to worship the Deity just after returning from a crematorium. After eating, one should not worship the Deity until one has digested his food, nor should one touch the Deity or engage in any Deity worship after eating safflower oil or hing. These are also offenses.

In other places, the following offenses are listed: 1) To be against the scriptural injunctions of the Vedic literature or to disrespect within one's heart the *Śrīmad-Bhāgavatam* while externally falsely accepting its principles. 2) To introduce differing *śāstras*. 3) To chew pan and betel before the Deity. 4) To keep flowers for worship on the leaf of a castor oil plant. 5) To worship the Deity in the afternoon. 6) To sit on the altar or to sit on the floor to worship the Deity (without a seat). 7) To touch the Deity with the left hand while bathing the Deity. 8) To worship the Deity with a stale or used flower. 9) To spit while worshipping the Deity. 10) To advertise one's glory while worshipping the Deity. 11) To apply *tilaka* to one's forehead in a curved way. 12) To enter the temple without having washed one's feet. 13) To offer the Deity food cooked by an uninitiated person. 14) To worship the

Deity and offer *bhoga* to the Deity within the vision of an uninitiated person or non-Vaiṣṇava. 15) To offer worship to the Deity without worshipping Vaikuṇṭha deities like Gaṇeśa. 16) To worship the Deity while perspiring. 17) To refuse flowers offered to the Deity. 18) To take a vow or oath in the holy name of the Lord.

B) The Ten Offenses to the Holy Name

Padma Purāṇa (Brahma Khaṇḍa 25.15–18) (Sanat-kumāra to Nārada Muni)

*satām nindā nāmaṇḥ paramam aparādhām vitanute
yataḥ khyātiṁ yātaṁ katham u sahate tad vigarihām
śivasya śrī-viṣṇor ya iha guṇa-nāmādi sakalām
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ*

1) Blasphemy of the great saintly persons who are engaged in the preaching of the Hare Kṛṣṇa *mantra*, is the worst offense at the lotus feet of the holy name. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

2) In this material world the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Śiva to be as good as the name of Lord Viṣṇu is also blasphemous.

*guror avajñā śruti-śāstra-nindanam
tathārtha-vādo hari-nāmni kalpanam
nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ*

3) To consider the spiritual master to be material, and therefore to envy his exalted position.

4) Blasphemy of Vedic literatures, such as the four *Vedas* and the *Purāṇas*.

5) To consider the glories of the holy name to be exaggeration.

6) To consider the holy name of the Lord to be imaginary.

7) To think that since the Hare Kṛṣṇa *mantra* can counteract all sinful reactions one may therefore go on with all his sinful ac-

tivities and then at the same time chant the Hare Kṛṣṇa *mantra* to neutralize them is the greatest offense at the lotus feet of Hari-nāma. One who thinks in this way cannot be purified by any means of sense restraint and severe austerities, nor can he be purified by the various punishments of Yamarāja.

*dharma-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ
aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ*

8) It is offensive to consider the chanting of the Hare Kṛṣṇa *mantra* to be equal to the performance of religious ceremonies, following austere vows, practicing renunciation and fire sacrifices, which are all materialistic auspicious activities.

9) It is an offense to preach the glories of the holy name to those who will not hear, to those who are atheistic and those who have no faith in the matter of chanting the holy name.

*śrutvāpi nāma-māhātmyam
yaḥ prīti-rahito 'dhamam
aham-mamādi-paramo
nāmni so 'py aparādha-kṛt*

10) That lowest among men, who, even after hearing the glories of the transcendental holy name of the Lord, continues in a materialistic concept of life, thinking, "I am this body, and everything belonging to this body is mine (*aham mameti*)," and does not show respect and love for the chanting of the Hare Kṛṣṇa *mahā-mantra* is an offender to the holy name.

C) The Ten Offenses to the Holy Dhāma

1) Contempt and disrespect towards the *guru* who is the revealer of the *dhāma* to his disciple.

2) To think that the holy *dhāma* is temporary.

3) To commit violence towards any of the residents of the holy *dhāma* or to any of the pilgrims who come there, or to think that they are ordinary mundane people.

4) Performing mundane activities while living in the holy place.

5) Earning money by and making a business of Deity worship and the chanting of the holy name.

6) To think that the holy *dhāma* belongs to some mundane country or province such as Bengal, to think that the *dhāma* of the

Lord is equal to a holy place connected with some demigod, or to attempt to measure the area of the *dhāma*.

7) To commit sinful acts while residing in the *dhāma*.

8) To consider Vṛndāvana and Navadvīpa to be different.

9) To blaspheme the *śāstras* which glorify the *dhāma*.

10) To be faithless and think that the glories of the *dhāma* are imaginary.

7 / The Mantras for Obtaining Forgiveness for One's Offenses

*mantra-hīnaṁ kriyā-hīnaṁ
bhakti-hīnaṁ janārdana
yat pūjitaṁ mayā deva
paripūrṇaṁ tad astu me*

“O my Lord, O Janārdana, whatever little *pūjā* or worship that has been performed by me, although it is without devotion, without proper *mantras*, and without the proper performance, please let that become complete.”

*yad-dattaṁ bhakti-mātreṇa
patraṁ puṣpaṁ phalaṁ jalam
āveditaṁ nivedyan tu
tad gṛhāṇānukampayā*

“What has been offered with devotion, the leaf, the flower, the water, the fruit, the foodstuff, which has been offered, please, out of Your causeless mercy, accept it.”

*vidhi-hīnaṁ mantra-hīnaṁ
yat kiñcid upapāditam
kriyā-mantra-vihīnaṁ vā
tat sarvaṁ kṣantum arhasi*

“Whatever has happened without the proper chanting of the *mantra*, or without following the proper procedure, kindly forgive all that.”

*ajñānād athavā jñānād
aśubhaṁ yan mayā kṛtam
kṣantum arhasi tat sarvaṁ
dāsyenaiva gṛhāṇa mām*

*sthitiḥ sevā gatir yātrā
smṛtiś cintā stutir vacaḥ
bhūyāt sarvātmanā viṣṇo
madīyaṁ tvayi ceṣṭitam*

“Whatever inauspicious things I have done out of ignorance or unknowingly, please forgive that, and accept me as Your insignificant servant. Let my normal condition be service, let my movement be holy pilgrimage, let my thought be remembrance of You, let my words be glorification of You. O Viṣṇu, let my activities, with my whole mind and body and soul, be engaged in You.”

*aparādha-sahasrāṇi
kriyante 'har-niṣaṁ mayā
dāso 'ham iti mām matvā
kṣamasva madhusūdana*

“Thousands of offenses are performed by me day and night. But thinking of me as Your servant, kindly forgive those, O Madhusūdana.”

*pratijñā tava govinda
na me bhaktaḥ praṇasyati
iti saṁsmṛtya saṁsmṛtya
prāṇān saṁdhārayāmy aham*

“O Govinda, Your promise is that Your devotee will never perish. By remembering this over and over again, I am able to retain my life-airs.”

If one commits any of the above offenses (the offenses in Deity worship), one must read at least one chapter of *Bhagavad-gītā*. This is confirmed in the *Skanda-Purāṇa*, *Avantī-khaṇḍa*. Similarly, there is another injunction, stating that one who reads the thousand names of Viṣṇu can be released from all offenses. In the same *Skanda-Purāṇa*, *Revā-khaṇḍa*, it is said that one who recites prayers to *tulasī* or sows a *tulasī* seed is also freed from all offenses. Similarly, one who worships the *śālagrāma-śilā* can also be relieved of offenses. In the *Brahmāṇḍa Purāṇa* it is said that one who worships Lord Viṣṇu, whose four hands bear a conchshell, disc, lotus flower and club, can be relieved from the above offenses. In the *Ādi-varāha Purāṇa* it is said that a worshiper who has committed offenses may fast for one day at the holy place known as Śaukarava and then bathe in the Ganges.

8 / The Upacāras, or Articles of Worship

Arcanā-paddhati states that according to the time and place the Lord can be worshiped with sixteen *upacāras* (articles of worship), twelve *upacāras*, ten or five *upacāras*. In all major temples the Deities should be worshiped with all sixteen articles of worship, but for those householders or others who may worship their own Deities at home and may not be able to offer sixteen *upacāras* they may offer twelve, ten or five *upacāras* according to their means. An expanded list is given in *Hari-bhakti-vilāsa* and quoted by Śrīla Prabhupāda in *Caitanya-caritāmṛta* (*Madhya* 24.334). The *upacāras*, or articles of worship, are listed as follows:

1) *Ṣoḍaśopacāra* (sixteen articles of worship) — *āsana* (a seat or throne for the Lord), *svāgata* (greetings), *pādyā* (water for washing feet), *arghya* (a special kind of drink offered as a respectful reception), *ācamanīya* (water for washing the mouth), *madhuparka* (a special kind of food offered as a respectful reception), *snāna* (bath), *vastra* (clothes), *upavīta* (sacred thread), *bhūṣaṇa* (ornaments), *gandha* (sandalwood paste mixed with camphor and *aguru*), *puṣpa* (flowers), *dhūpa* (incense), *dīpa* (a ghee lamp), *naivedya* (food), and *mālya* (garland).

2) *Dvādaśopacāra* (the twelve articles of worship) — *āsana*, *pādyā*, *arghya*, *ācamanīya*, *madhuparka*, *snāna*, *vastra*, *gandha*, *puṣpa*, *dhūpa*, *dīpa*, and *naivedya*.

3) *Daśopacāra* (ten articles of worship) — *āsana*, *pādyā*, *arghya*, *ācamanīya*, *madhuparka*, *gandha*, *puṣpa*, *dhūpa*, *dīpa*, and *naivedya*.

4) *Pañcopacāra* (five articles of worship) — *gandha*, *puṣpa*, *dhūpa*, *dīpa*, and *naivedya*.